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Light of Jain Teaching

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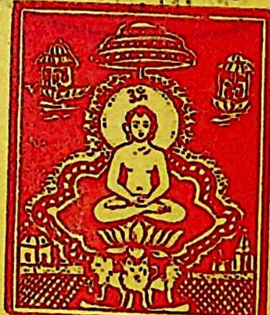

D. S. Parmaj

वर्ग संख्या…………… प्राप्ति-संख्या……………

ग्रन्थ-कार्ड

श्री गणेश वर्णी दि० जैन (शोध) संस्थान

ग्रन्थागार

नरिया, वाराणसी-५

ग्रन्थ नाम Light of Jain Teaching

लेखक D. S. Parmaj

12.2

Presented to

श्रीगणेश वर्णी दि. जैन संस्थान

By

Principal,
Shri Bahubali Vidyapeetha,
Bahubali, (Kolhapur)

2/3/1982

सादर फूलचन्द शास्त्री वाराणसी

श्री गणेश वर्णी दि. जैन (शोध) संस्थान

Light of Jain Teaching

(An Anthology of Author's prior Articles bearing on the Essence or Spirit of Important Jain Doctrines and Ethics)

With a Foreword fo First Edition from late
Dr. A. N. Upadhye, M.A., D. Litt., former Head
of the Department of Jainology, Mysore University.

*

Revised and Enlarged Second Edition

Author :
D. S. Parmaj, *M.A., LL.B.*,
Advocate, Belgaum.

*

Publishers :
SANMATI - PRAKASHAN
BAHUBALI (Kolhapur), Maharashtra State.

Published for Sanmati Publication, Bahubali (Kolhapur) by
M. J. Bhisikar, M.A., Nyaya teerth
Principal, Bahubali (Vidya Pita) High School,
Bahubali - Kolhapur. (Maharastra State)

First Edition 1971
Second Edition, 1981
1000 Copies

Price : Rs. 10-/

Printer's Name :
T. A. Kulkarni, B.Sc., (Hons) B.Ed.
NUTAN PRINTING PRESS, BELGAUM.

Some Noble Thoughts of Some Noble Minds

1 If Lord Jesus Christ said "Love thy neighbour as Thou lovest thyself", Lord Mahaveer had said earlier "Be kind and compassionate to every living creature".

2. If Mohamad Paigambar said "Feed your slave with the same food as you eat, clothe him with the same clothes as you wear, other seers and thinkers, like Mahaveer, Buddha and Basaveshwar, with their practical wisdom and prophetic voice said "*Fie upon the slavery ! Put down the caste-division, both being disgrace to Humanity*".

3. If early Greek Philosoper, Plato, observed "Reason is a slave to passion (i.e. sexual instinct), Shakespeare, an uncrowned King of Poets, has put it on the lips of Prince Hamlet with reference to his faithless mother, "*Frailty, thy name is woman*".

4. Lord Basaweshwar, in his sermon No. 866 of the Kannad Anthology of Basaweshwara's sayings by Mr. S. V. Kalmath, so figuratively observes "On the same land and under the same sky, huts and cottages of untouchables and the Holy shrines of God Shiva are constructed, same water is used for flushing your night soil, as you use for your bath, so the caste or creed is one and the same for all those, who realise their true Self; all devotees or spiritual aspirants aim at the same spiritual Liberation".

5. Bahulla of Iran, Founder of Bhai Faith, Champion of Universal Brotherhood, so prophetically observed in the nineteenth century "The present world or Mankind is like a sick person, being treated by an unskilled physician. Verily, whole mankind is one family. We are just like branches or Fruits of one Tree".

Foreword to Second Edition of Light of Jain Teaching

By Hon'ble Shri B. D. Jatti, B.A., LL B., Bangalore, Former Vice-President of India.

Sri D. S. Parmaj is an experienced Advocate. He has studied men and matters keenly. He is also a keen student of English literature. He has studied Jainism critically with a view to know the fundamentals and basic principle underlying the important tenets, as propounded by Jain School of thought. He has presented a comparative view of the subject by drawing freely from the parallel thoughts and expressions of some non-Jain thinkers and philosophers.

The first edition of this book was published in 1971. The 2nd edition of the book is published now as copies of First Edition were exhausted about 5 years ago. The author has enlarged and revised the first edition by making some additions and by incorporating some papers published by him earlier. He has followed the method of para-wise headings in each topic in the Second edition. He has brought out clearly in this book that the Jain Prophets and Saints have emphasised Spiritual Conquest rather than material conquest. He has brought to the notice of the reader that the existing misery in the world is due to selfishness and greed to accumulate money. If all of us do not attempt seriously to stop this vicious attitude, Truth, Compassion, Honesty, Contentment, Self-denial and other high values of life will be the first casualties of this Social and Economic malady and will only remain enriched in our ancient religious scriptures. For attaining Spiritual liberation the Jain School has evolved a formula known as a Three-Jewelled-Code, Viz: Right Faith, Right Knowledge and Right Conduct.

I am sure this book will be a good guide for the study of Jainism.

Sd/- **B. D. JATTI**
23-3-1981

(Judicial Approach)

Justice Shri V. S. MALIMATH

JUDGE, HIGH COURT OF KARNATAKA
Bangalore - 560001
May 13, 1981

My Impressions

It is with great interest that I glanced through the pages of II Edition of "Light of Jain Teaching". Not being a student of religion or philosophy, there was no occasion for me to be tempted to read about Jain religion and philosophy. It is on account of the regard for the author Sri Parmaj, a very senior member of the legal profession, that I felt like going through his book, which is now going to its II Edition. All that I knew before reading this book is that Jainism stands for the purest form of 'Ahimsa'. Now I realise that 'ahimsa' is only one of the many great principles of Jainism.

Sri Parmaj has beautifully brought out the universality of Jain doctrines. Ratnathraya Dharma, which Jainism propounds. consists of three basic codes viz., Right faith, Right knowledge and Right conduct. In the present world of shattered values, the five virtues, which Jainism prescribes for ideal human conduct–Pancha Anuvrata–are of great relevance a n validity. They are :

1) Ahimsa - not merely as a negative concept of non-violence but as a positive attitude of kindness to all creations;
2) Adherence to truth;
3) Avoiding dishonest conduct;
4) Maintenance of celibacy or chastity in word, thought and deed (marital enjoyment with one's married partner being permitted);
5) Limiting one's desire for amassing wealth.

Shri Parmaj has not hesitated to say that it is unfortunate that there is great gulf between the principles to be followed and their practice. I am particularly impressed by the Ten Commandments which have been prescribed as essential virtues, which every house-holder should try to possess. They are :

1) Forgiveness 2) Modesty 3) Honesty 4) Truthfulness 5) Purity in thought, speech and action 6) Self-Control 7) Austerity, self-reflection 8) Self-denial or renunciation 8) Not to indulge in extra marital enjoyment; and 10) contentment.

These virtues are of universal application and transcend barriers of religion, race, sex and nationality.

Sri Parmaj has explained the basic principles of Jainism in a very lucid manner. Being a lawyer, he is very analytical and objective in his approach. He has commanded his scholarship in English to render abstract and difficult principles easily understandable even to laymen. He has beautifully synthesised the principles of other religions, comparing the teaching of Jainism with the teaching of Jesus Christ, Prophet Mohamed, Plato, Basaveswara and Bahaulla.

Sri Parmaj has made great efforts in producing this book. Though the book is primarily intended for the followers of Jain religion, on account of the universality of its principles and the lucid manner in which they have been explained, I have no doubt that non-jains will also find the book equally interesting and beneficial.

Sd/- V. S. MALIMATH

Mr. N. A. NANDREKAR, *a eminent Advocate and Popular Principal, Shahaji Law College, Kolhapur*

There are very few books in English language, dealing with Jain tenets such as "Key to knowledge" practical path of Jainism, etc. There was, therefore, absolute necessity of a simple book containing Jain Philosophy in a nut-shell for common men, both Jains and Non-jains. Shri Parmaj Advocate has tried to fulfil this lacuna in a very efficient manner. The contents of this small book really throw flood of. search light on Jain Teaching and it significantly enriches the small shelf of books on Jainism in English.

He has not merely made the statement of facts about the jain tradition, but he has discussed the jain philosophy and metaphysics in a simple but thought-provoking manner, which clearly testify to his scholarly approach to the subjects. The English language, which he has used in bringing forth the correct meaning and significance of the archaic phioloso-phical subjects, is so simple and apt, that one is happy to read and approach the subject, made so easy by the author. The important feature of the book is that it is full of quotations of similar thoughts of English and other scholars, which create a sort of deep understanding of the subject and create a kind of conviction and confidence about Jain Philosophy in a reader's mind

Especially the chapters, dealing with universalities of Jain Doctrines, "Jain theory of Karma" and "Twelvefold Reflection or Meditation," show excellent exposition of the principles, promulgated by omniscient Teerthankars and subsquently enunciated by great jain and even non-jain saint scholars. It is noteworthy that jain tenets and philosophy, being nothing else but the mysterious rules of Nature, they were actually studied and followed by number of intelligent non-jain saints, who embraced Jainism later on like Gautam Ganadhar, Umaswami, Poojyapad, Vidyamandir and many such learned Vedic and other scholar-Saints. Commentaries and interpretations promulgated by these and many oher jain saints on the original scriptures are studied and put forth by the author in a simple but apt & meaningful English medium in this small book.

Many of the salient and important philosophical features of Jainism are packed in few pages so intelligently and scholarly that the comprehensive sweep of the whole ancient tradition, significantly stands before one's mind's eye and yet its brevity in treating the essentials of the subjects is extremely remarkable.

However the author has not included in this book one more most important part of jain metaphysics viz. "Yoga, Meditation, and Mysticism" in jainism. In chapter dealing with Anupreksha, he has touched this topic cursorily but it woud have been better if he had dealt with this topic in detail; perhaps he may do so in some other independent book as the matter is very important and vast. The Jain literature on yoga and meditation, which is supposed ultimately to lead the soul to liberation is very vast, ancient and original. It is far superior to Patanjali's "yoga sutra" and Shankaracharya's "yoga Tarāvili." The jain acharya Amitgati's yogasar Shubhachandra's Dnanarnava,(ज्ञानार्णव) yashasthilak, samadhishatak and many other scriptures and books deal with this topic in so excellent and realistic manner that every scholar should study this topic and place it before the layman in simple and practical way. I hope that Shri Parmaj will do this on some other due occasion.

I congratulate Shri Parmaj for having written such scholarly book for a common man. I wish him still more success in bringing forth such other simple but commendable books on this universal philosophy,

Sd/-

N. A. NANDREKAR

Books Reach Farther Than Spoken Words

PREFACE TO THE SECOND EDITION

Strange, but true that in my 77th year, I am writing this preface to the second Edition of my first book nearly a decade after its first publication in 1971 January. Little did I dream then that I would be required to write a preface to its Second Edition. However, later circumstances necessitated the second edition, as copies of the First Edition were exhausted about four or five years ago. I do not claim in the least that my Book has established its popularity or stood the test of Scholars or Researchers, as it was meant more or less for lay English-knowing readers. Some how or other the Sanmati Publication felt it desirable to go in for second edition, thereby giving me an opportunity to revise my own book myself to some extent.

The Second Edition is not merely a reprint or a verbatim copy of the first edition, word to word. It is now an enlarged and partly revised edition by making certain necessary additions in the earlier subjects and by incorporating my three other papers previously published elsewhere. The Sanmati Publication is manned by highly educated personnel, dedicated to the noble cause of diffusing education and knowledge in different fields under the able stewardship of Mr. M. J. Bhisikar, M. A. Nyāyathirth, whose motto is "Plain Living and High Thinking". He, being himself a Scholar-publisher, so wisely suggested that in the Second Edition, I should give parawise headings, suggestive of the leading idea comprised in a para or two, instead of leaving the reader to drift in wilderness in a mass and medley of the matter discussed. So I have followed the method of parawise headings in each topic in the second edition to facilitate the reader to have a bird's eye view or quint-essence even from the headings themselves. Similarly I have made certain necessary additions to the earlier exposition of the various topics to make the subject clearer to the reader. So also my three earlier papers, dealing with (1) "Lord Mahaveera's Life and Teaching" (2) Jain View of God-realisation or self-realisation and (3) Lord Bahubali's colossal, and world famous Statue at Shrawanbelgul (Pride of Karnataka) and its significance, published elsewhere, are included in this Second Edition to make the book a bit more useful to my readers, Jains or non-jains.

In this Book, I have dealt with certain important Doctrines of Jainism and also certain Socio-moral topics of common interest. I have scrupulously tried to avoid the Religious Rituals or Dogmas, prevailing in the Jain community, as they may not be of much interest to a lay reader. I have restricted myself only to deal with the fundamentals and basic principles, underlying the important tenets, as propounded by Jain School of thought. While describing the Jain view of these Doctrines or Principles, containing higher values of life, as I could follow it according to my limited power of understanding, I have tried to present a comparative view of the subject by drawing freely from the parallel thoughts and expressions of some Non-Jain Thinkers and Philosophers. As subjects, bearing on morality, Philosophy, Religion or Spiritualism are likely to over-lap one another, some repetition in the discussion becomes unavoidable to make each subject self-contained and intelligible. I am neither myself a philosopher or seer, nor a sage or saint. I am a hundred per cent house-holder. But I have only attempted to clothe the noble thoughts of other great Master Minds in my own words, nay, in my own style in English. In spite of my sincere attempt, there may have been still mistakes or errors on my part, as I do not claim to be infallible. It is said "Even Homer some times nods", then what of me, if I nap.

The circumstances, which led me to probe a bit into the subject, other than Law, have been set out in my preface to the First Edition, which is retained here along with the Foreword there to by late Dr. A. N. Upadhye, a Research Scholar of international repute. Like many of my brethren at the Bar. till 1966, I also used to think that study of philosophy or spiritualism is an exercise in futility. But on later scrutiny, I found that Philosophy is also a branch of knowledge, nay, a kind of science but dealing with the higher values of life and the Invisible side of the Universe (Occultism). It cannot be trifled away, as Airy-nothing.

Once you understand that our soul or spirit is separate from our perishable body and the soul, being life Energy i.e. Power of understanding, our consciousness-cum-Awareness is indestructible and cannot die, and the next hypothesis is that we have to reap the consequences of our own acts, good or bad, sooner or later. No prophet is required to show it, as it is our common experience, though it is termed as Law of Karma or Law of Righteousness in spiritual language.

I am fully aware that Books, dealing with ethics, morality, religion or philosophy, do not find favour with the crowd or masses as Romantic Novels, Fictions, Love stories or Cinema literature, which are sold like hot cakes. That does not mean that no author should address even his serious readers on topics relating to morality, ethics etc.

Myself and my eldest son (Prof. B. D. Parmaj) had to go through the tedious task of proof-correction to remove the spelling mistakes. Even then some mistakes (Printers' Devils being die-hards) have persisted. As a student of English Literature, I observed that English spelling has been considerably changing from period to period i.e. from Anglosaxon period to Mediaeval period of Chaucer, known as Father of English Literature, next Shakespearean or Elizabethan period, then Victorian Era, and then Modern period.

I am extremely thankful to the Sanmati Publication for undertaking the Publication of the Second Edition of my book in these days of high cost of printing. I am indeed grateful to Hon'ble Shri. B. D. Jatti, Former Vice-President of India, a religious minded politician a rarity in the present day political scene, for his fair and frank foreword. In a sense Judges and Lawyers form a fraternity in the field of administration of Justice. So being myself a long-standing lawyer, I deemed it desirable to subject my Book both to the Judicial and Legal scrutiny in a brief and broad manner. Accordingly I solicited the opinion of an eminent scholar Judge of Karnataka High Court, Hon'ble Mr. Justice V. S. Malimath, who had a distinguished career in Law studies here and abroad and later on as an eminent member of the Bar and Bench. I am highly obliged to him for recording his memorable impressions in a rather new field to him, untrodden before, but by keenly piercing through the so-called mysterious veils of philosophy by searching out its practical aspects relevant to our day-to-day social and moral relations. No less am I indebted for the considered opinion of my lawyer friend Mr. N. A. Nandrekar, an eminent and experienced lawyer, besides being a keen student of Jain Philosophy and a dedicated social worker in various fields. In conclusion, I offer my thanks to the Nutan Printing Press, Belgaum, for their co-operation in printing this Book in time. Finally, I leave it to my readers to see if they find anything worth while even if they may not agree fully with my Views expressed in the discussion of various topics.

Anantshayan Galli,
Belgaum
20th May, 1981

D. S. PARMAJ

Sanmati Publication Speaks

Source of Sanmati Publication :

The Perennial source of Inspiration for our Sanmati Publication, as many of our readers know, is the Living Saint–Scholar, Acharya Samantbhadra Swamiji, an old Graduate of Bombay University. He is an embodiment of selfless service and sacrifice, as he, not only rejected the monetary benefits and material happiness, flowing from the English Education in those days, but decided to dedicate his whole life to the Noble cause of serving the poor, ignorant and suffering masses. As a result thereof, due to his untiring efforts, the barren land of Bahubali Hillock, which could not even grow grass formerly, began to grow Brilliant Brains and Master Minds. His legacy to the younger generation in the form of real education and ideal character, both in the material and moral sense, is more precious than any earthly possession.

How Sanmati Publication was started :-

Sanmati Publication was first started as an experiment about three decades ago under the guiding wings of His Saintly wisdom and foresight. Without any profiteering motive, a band of selfless writers shouldered the responsibility of conducting first a monthly magazine in Marathi called Sanmati, literally meaning "Righteous Mind". Soon there–after, its sister magazine in Kannad under the same Significant name was added. Gradually publication of Books and Booklets in Marathi, Hindi and Kannada was undertaken as an additional enterprise. So far, we have published forty eight Books and Booklets with the sole object of spreading useful knowledge by addressing our writer's views to our Reader's minds.

Back–ground for our English Publication :-

As chance or Luck or Law of Karma would have it, Shri. D. S. Parmaj, who had established a fairly good name at the

Belgaum Bar, as a competent lawyer, came under the charisma of our Swamiji, with whose blessings and inspiration, Shri. Parmaj Advocate, entered into the field of contributing articles and Essays to our Sanmati magazine since 1966. The only concession he expected from us was freedom to choose his own medium of expression, in addition to a slight guidance by supply of relevant Books on Jain Philosophy & Doctrines. We readily conceded and so he became our regular writer of Articles in English, published in our Marathi and Kannad Magazines. Our English-knowing readers appreciated this new enterprise on our part, both orally and in writing though it looked then a bit strange that English Articles were being published regularly in our non-English magazines. Still more surprisingly, we undertook in 1971 to collect his first twenty Essays on some 'Socio-moral subjects and important Jain tenets and published them in a Book form entitled "*Light of Jain Teaching*" with a brief but telling Foreword from an eminent Scholar late Dr. A. N. Upadhye at serial No. 18 of our Publication series.

We may note here an additional reason that in course of a short time, Bahubali hillock, with our Swamiji's inspiration, grew up into an important holy place of pilgrimage, with its own grace and aura, attracting even many eminent non-Jains and 'Foreigners, as its visitors, whose intellectual curiosity could not be satisfied, unless we could offer them an English Book dealing with main Jain Tenets and Principles in a brief, simple, and intelligible manner. So we realised that there was really a paucity of English Literature dealing with Ancient Jain Teaching especially in a comparative manner. Consequently our first humble publication in English under the heading "*Light of Jain Teaching*" could see for the first time the light of the earthly day in 1971. Impartial and open minded Readers of our English publication welcomed it as a good addition to our earlier publications, because they found that instead of making the subjects of common interest, tough and terse, Shri. D, S. Parmaj had tried to present a comparative method of treatment of various principles by pointing out parallel thoughts of many Non-jain English Writers, poets and Philosophers in his own appealing and attractive English literary style.

Author's attempt to harmonise the Old and the New :-

Shri. D. S. Parmaj has tried to strike a proper balance between the old orthodox school of Thought identifying mere Dogmas & Rituals, conventions and superstition, with the hidden spark and spirit of Real Religion. and the extra-modern School of Thought dedicated exclusively to materialistic and scientific development. He has, in his own way, pointed out how in the present-day atmosphere, both the material and scientific developments can be harmonised with high moral values of human life preached by our ancient seers and sages.

Author's later contributions :-

Shri. D. S. Parmaj continued his later contributions to our magazine even after 1971 and so in 1975, we published in our Publication series his later English Articles at serial Nos 34 & 35 respectively in Book forms entitled "Lord Mahaveera's voice of Non-violence and" "Mahaveera's Mission & Message" with words of appreciation expressed by four eminent persons, including Hon'ble Justice Shri. T. K. Tukol. We were happy to note that this our later English Publication was also hailed with warmth and appreciation by our English-knowing Readers.

Need for second edition of "Light of Jain Teaching :-

As the copies of the first edition were exhausted four-five years ago, we thought it desirable to have a second edition in a bit revised and an enlarged form. Accordingly we requested our friend Writer, Shri D. S. Parmaj, to undertake this task in 1980-81 in spite of his failing health in old age. By invoking the Blessings of our Swamiji, he has revised his earlier book by necessary relevant additions in the subjects already dealt with and by giving significant para-wise headings in each topic. He has also included three new subjects uncovered in the first edition. So we hope that this second edition will be more useful and intelligible, each subject being self-contained, to facilitate easy understanding and will be welcomed by our Readers.

We are indeed grateful to the author Shri. D. S. Parmaj for the pains taken by him for getting this revised, improved, and enlarged edition printed at Belgaum under his personal supervision. It was surprising to find that Shri D. S. Parmaj was of the view that, even in old age. a person should better wear out in active intellectual work than to rust out in sheer slothfulness.

So also we are equally grateful to the three eminent learned persons whose gracious observations are included so as to give in brief the importance of the book.

M. J. Bhisikar
Chief Editor
Sanmati Publications
Bahubali (Kolhapur)

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FOREWORD TO FIRST EDITION

Shri D. S. Parmaj is an accomplished Advocate and has a successful career in his profession. He has a scholarly temper and has worked as a Professor in the Law College. He is a keen student of English Literature, and Shakespeare is his favourite. His wide reading in English literature has given him an outlook not easily available in these days. This equipment Shri D. S. Parmaj has brought to bear upon his exposition of Jainism in which he is interested both academically and practically. Lately, he has taken to the study of Jainism and tried to understand it in a wider perspective. With an analytical mind and with his command over the English language, it is but natural that he felt like putting on record what he understood about Jainism in its various aspects.

A glance at the Table of Contents will show that he has covered a number of topics connected with Jainism such as Daṣalaksaṇa-dharma, *Syādvāda*, Karma theory, Dvādāsanupreksa, Ahimsa, Aparigraha, Ratnatraya, Five Vows etc. Most of these ara important tenets of Jainism. Shri Parmaj gives a lucid presentation of these topics without encumbering them with dogmatic details. His discussion is quite refreshing, and the parallels from English authors are really striking. His exposition on these various topics, I am sure, will be very helpful to general readers, who want to understand Jainism and to students, who want to pursue their studies in Jainism.

I have every hope that this book will prove a good introduction for the study of Jainism.

Kolhapur
21-1-1971

A. N. UPADHYE

PREFACE to First Edition

At least as a convention, if not as a duty, but slightly out of unavoidable self–praise, I am writing this preface to a so-called Book, consisting of my own articles, rather I may say, a few stray leaves from the highly esteemed Sanmati Magazine of the Bahubali Holy Hillock near Kolhapur in Maharastra State. I think, in the preface usually the author has to reveal in brief his mind, motive and the background giving rise to the publication of his writing good or bad. It is not by way of switching over from *obscurity to publicity* that I have to present this Anthology or collection of prior writings to my readers, but only by way of re-arranging them in a continuous and an orderly form after slightly retouching them here and there. Bookwriting is neither my profession nor recreation. *I have often heard that books in every field are many but their readers few and serious readers fewer still*, though Milton defines a Good-Book as the precious lifeblood of a master spirit embalmed and treasured up on a purpose for life beyond life. Book-writing, particularly precious book writing, is the work of a chosen few Master Minds and *so I avoid entry into that realm, lest I would be a Fool rushing in where Angels fear to tread*. Besides being in the Legal profession, *from Law to Philosophy, it is a far cry*. Shakespeare puts it that "*Lawyer's fingers always dream of fees*", and so lawyer is ordinarily not expected to turn out any unpaid work. Many of my brethren at the Bar think rightly or wrongly that book–writing is the job of a briefless lawyer.

Writing articles in English was not a new thing to me, as I used to contribute English articles as a student to my college magazine and later on to Law College Magazine at Belgaum, where I was teaching law to students for nearly ten years as an Hon. part-timer. It is, however, rather shameful that I never tried to understand or study the principles of philosophy of my own religion till very recently, as all my interest in life, like many of my brethren at the Bar, centered round either my limited House-hold or court-rooms. It was only in 1962 August that I was jolted and disillusioned to some extent by the unexpected and sudden demise of my wife, in whose memory I wish to leave a small record separately as a part of this publication. A few years later, His Holiness Acharya Samantbhadra Swamiji at Bahubali Holy hillock, handed over a few works on Jain Doctrines and Philosophy and assured me that if I meant to spare a little time, I could study at least broadly all the important Jain universal tenets, as the subject really is not as difficult or abstruse as a double or treble graduate like me would either suppose or pretend. So, willy-nilly I had to accept this almost divine advice not as a challenge but for my own self-knowledge or improvement from 1966 onwards.

Accordingly I turned a new leaf in my life and started my study in a new field with a view to embody the result of my labour in black and white, for which the learned Editors of Sanmati Marathi Magazine, in particular Sri Brahmachari M. J. Bhishikar, M. A., N. T. and Dr. Hemchandra Jain, G.A, M S and Sri Patil, Editor of Kannada Sanmati, encouraged me to write my articles in English, the medium of my own choice. I wish, I were able to deal with these topics in Marathi or Kannad but that was not to be. I frankly admit that I cannot express my thoughts confidently except through the medium of English, owing to long-standing habit. Besides, English literature was my special subject both for B. A. and M. A; Examinations. Somehow or other I developed a kind of special love for English literature from my young days, and till today I have kept it alive even in the midst of my legal profession. If as a student I read only a few plays of Shakespeare, as an adult I read and re-read many of his plays almost with a literary passion and so also the fine writings of Samuel Smiles.

Some of my readers may blame me for having drawn so freely and profusely on quotations from Shakespeare and other English writers in my articles relating to Jain Doctrines. My explanation in this regard is two-fold, firstly because I wanted to present a comparative view of the matter under discourse in order to show that *the Basic Doctrines and Ethics as preached by Jain Prophets, ancient Jain Teachers and Thinkers are universal and indisputable and as such they find their parallels in the later writings of some foreign thinkers also* and secondly because I have almost merged myself in English literature out of long-standing love for the same, being inevitably influenced by my favourite author's books.

For gathering materials for these articles, I went through relevant portions of some ancient Jain works like "Tatwārtha Sutra", "Dwādashānupreksa", "Sagār Dharmāmrat", "Apta-mimamsā" and also through the writings of some modern Jain scholars like Dr. A. N. Upadhye, Shri Mirji Annarao. As I wanted to know the views of some learned non-Jain writers also on these important topics, I had to go through the relevant portions of the books on philosophy by Dr. Radhakrishnan, Prof. Sharma, Prof. Hiriyanna and some others including a few Theosophists. I also read the "History of Western Philosophy" by Bertrand Russell. I am really indebted to all these eminent writers for enlightening me on these otherwise difficult subjects. *My main motive in these articles is to present in brief the view of Jain school vis-a-vis certain other schools*, so rhat a lay English-knowing reader can have a Bird's eye-view of the matter. *My object will fructify, if a novice or lay-reader is able to understand the fundamentals of Jain theories at a glance by perusal of these articles.* I have avoided the ritualistic or ceremonial aspect of Jain religion, as I primarily intended to bring out only the philosophic or Ethical basic Doctrines, which can be said to form *the very spirit or soul of Jain Religion.*

When I first started writing articles in English in Sanmati Magazine from 1966, I had no idea that I will have to get them reprinted in a book-form. Some of my friends goaded me on to go in for reprinting them in a collective form, so that one may find them at a stretch. I could not undertake this task for some time, before I could get these articles re-examined by a scholar friend of mine, Dr. A. N. Upadhye, M.A., D.Litt. an acknowledged authority on Jainism. The Editors of Sanmati Magazine also were kind enough to encourage me for the reprint of my articles in a book form, though I know that *usually a twice-told Tale is likely to fall on deaf or dull ears* as the proverb goes. Lastly, I had to face the difficulty of proof-correction in order to drive out at least the Printer's Devils as far as possible, if not the Author's devils, if any. Two of my sons came to my rescue for proof-correction and so my task in that regard was lightened, though some Printer's Devils, being diehards, like old superstitions, have persisted.

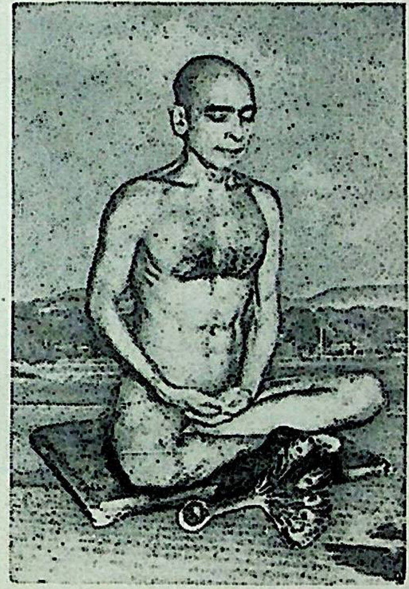
Before I conclude this rather long apologetic preface, I have to express my thanks to Prof. Dr. A. N. Upadhye for sparing his valuable time in perusing my articles and making some valuable suggestions. which I may not have been able to carry out fully to his entire satisfaction. In spite of my shortcomings or failings, it is his goodness that he is writing a foreword to this Book-cum-Anthology. I am grateful to the Editors of Sanmati Magazine for their kind co-operation. Lastly, I thank Mr. T. A. Kulkarni of the Nutan Printing Press, Belgaum, for his speedy printing of this book at Belgaum under my personal supervision. Invoking the blessings of Gurudeo Acharya Samantbhadra Swamiji, I conclude this preface, and happily entrust the publication of this Book to Sanmati Publication of Bahubali (its original source).

Belgaum,
Anantashayangalli,
17-1-1971

D. S. PARMAJ.

(Inspiration for Sanmati Publication)

Living Jain Saint scholar in deep meditation



His Holiness, 108, Achārya Samantbhadra Swamiji
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Revivor of Gurukul (Residential) System of education. Founder of Bahubali Vidyapeeth (present residential High School) & Bahubali Ashram (Monastery) for Religious & Philosophic Study.

Light of Jain Teaching (Second Edition)
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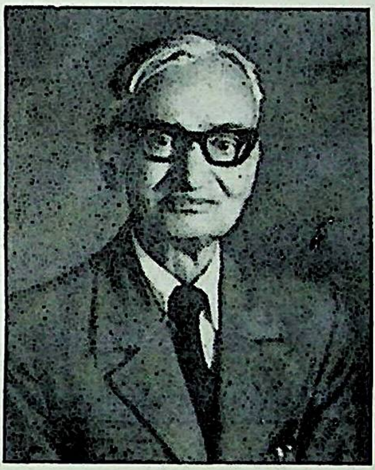

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Contents of Revised Enlarged Second Edition

Pages

1) Jain View of Conquest. 1—6

2) Universality of Jain Doctrines. (Dashalakshan Dharma) Part I 7—12

3) -Do- Part II 13—21

4) A Passing Peep into Jain Doctrine of Realistic Relativity of Knowledge. (Shyādwād) Part I 22—28

(5 -Do- Part II 29—37

6) Jain Theory of Karma or Law of Righteousness. Part I 38—48

7) -Do- Part II 49—55

8) Comparative View of Jain Theory of Twelve-fold Reflection or Meditation. (Dwādashanupreksha) Part I 56—62

9) -Do- Part II 63—71

10) Jain View of Self controlled-Self created Universe Part I 72—78

11) -Do- Part II 79—86

12) Worship what and why ? . 87—94

13) Mine and Thine. 95—100

14) From Nobody to Everybody (Vicious Circle) 101—106

15) In Memory of His Holiness late Swastishree Laxmisen Bhattarak (An Ideal Jain Monastic Head) 107—112

16) Scriptural View of Ever-open Gates of Conversion to Jainism. 113—119

17) Gurukul, a Blessing in Disguise. 120—126

18) Jain Doctrine of Three-Jewelled Formula (Ratnatraya-Dharma) 127—135

19) A Code of Five broad-based Rules of Conduct (Panch Anu-Vrata) 136—143

20) Significance of Five-fold Jain Benedictory Hymn. (Panch Namaskar Mantra) 144—149

21) Life and Teaching of Lord Mahaveer 150—169

22) Jain View and Method of God-realisation and its impact on the Individual and Society 170—184

23) Colossal Statue of Gomtesh-cum-Bahubali and it significance 185—199

24) Few Fine Sermons of Universal Appeal of Some Jain living Saints 200—

25) In Memory of My Departed House-wife 201—204

★

Jain View of Conquest

Different Concepts of Conquest :-

Etymologically Jainism connotes the religion preached by Jina, the conqueror. The word "Jaina" used in popular parlance is derived from the Sanskrit word, Jina, the conqueror or Victor. The conception of conquest or victory may suggest its different aspects or notions to different persons in different contexts. An ambitious Mountaineer may be interested in conquest of mountains like Everest, Alps, Himalaya or any peak by achieving an unparalleled victory over their heights. An enterprising mariner may be interested in conquest of the unfathomed depths of ocean. Warriors and Emperors of the past were interested in the conquest of country after country. After conquering the land and the sea, the ambition of the present age is soaring high to conquer the very planets in the unexplored space itself including the moon and the sun. Earl Bertrand Russel, an English modern famous philosopher in his book on conquest of happiness, has addressed to his readers the various methods of conquest of human happiness in daily life, concentrating his attention mainly on the material aspect of happiness. On the other hand, Jaina sages and saints of the past and the present, have been laying greater emphasis on esoteric aspect of conquest. In their view of the matter, the real conquest consists in conquering one's self, conquering one's physical desires, baser instincts and mental imbalances with the ultimate goal of attaining spiritual salvation. because the conquest of worldly objects is more indicative of mere animal instinct in man. Bhartra-hari, an illustrious Hindu poet, has paid glowing tributes to Jina-the Conqueror as the only saviour of suffering humanity. He has poetically and picturesquely tried to contrast Jina (Conqueror) with Hindu God Hari, by observing that, if God Hari or Shiva, with his most beloved wife, seated on his lap, can rule the hearts of his admiring passion-ridden devotees. Jina, the conqueror of all Worldly attachment, is verily unparalleled in the realm of spiritual devotees, being freed from his desire to seek worldly pleasures and passions once for all.☐

Jain Prophets & Saints Emphasise Spiritual Conquest :-

The very basic conception of Jaina Religion is peculiar to itself and is highly significant of an ideal conception of the very object of human life. Most of the religions in the world are named after their founders e. g. Christianity is named after its founder Jesus Christ, while Muslim religion is named after Prophet Mohommed's Islamic teaching (one-God-theory). There is no known individual, who can be said to have first promulgated Jaina religion. The Jaina conception of real religion is not only timeless or eternal but ideal, as it has been existing since before the pre-historic and pre-Vedic period, though a galaxy of twentyfour Tirthankars (Jaina Prophets)of the pre-vedic and pre-historical age beginning with Lord Adinatha or Vrsabhadeva and ending with Lord Mahāvira. are known to have re-orientated the pre-existing religion which had suffered a set-back at certain periods of human civilisation.

Jaina Religion teaches that you are a real conqueror, if you can first conquer your own selfish impulses and desires of which you are a slave. Freedom from undue attachment to the worldly life, which is popularly known in Jaina theology as the concept of Vitarāga (Detachment from sensual instincts) is the bed-rock, on which all other Jaina tenets are founded. This can be equated to conquest of our evil animal instincts and desires, which unduly enslave us to temporary mundane matters, that may at the most be co-extensive with our earthly life. In the ultimate analysis of

---

☐ एको रागिषु राजते प्रियतमादेहार्द्धधारी हरो ।
नीरागेषु जिनो विमुक्त ललनासंगो न यस्मात् परः ॥

—भर्तृहरि.

the matter, we have to fairly admit that conquest of worldly objects does not bring ever lasting happiness to the conqueror. For example, no part of the earth now belongs even to the greatest conquerors known to history, such as Alexander the Great or Napoleon etc., not even the patch of ground in which they have been buried. then why talk of their earthly belongings or worldly conquests. Omar Khayyam. a Persian poet, who is translated into English by Fitzerald has rightly observed that even an insignificant ass treads on the ground where the great conqueror Sultan was buried in Persia. R G. Inger soll a free thinker and candid writer ofthe nineteenth century in America, in his book on *Liberty of man*, a bit cynically describes a king as a crowned robber and the pope as a Robed Robber by remarking that both of them have enslved the ignorant masses one by force, and the other by blind faith.

Jain View of Real Victory :-

In the Jaina view, therefore, our undue attachment to our worldly life is the result of our innumerable and unconquerable desires. We are too weak to conquer them in our daily life. Knowing full well that one sin like one lie leads on to another endlessly, we are prone to persist in achieving earthly pleasure in order to satisfy our sensual desires. *According to the Jaina view, real Victory lies in overcoming our evil desires by cutting short our human needs.* Jainism teaches that lust for wealth, Hatred, Jealousy, Passion, Vanity, Anger, Self-conceit or Delusion, these and such other selfish instincts are your real enemies hampering the progress of your spiritual upliftment. It is easier to conquer our human enemies than to conquer our own evil impulses and wicked desires. *Aristotle has aptly observed "I count him braver, who overcomes his desires than him, who overcomes his enemies".* Jaina Thinkers and Teachers were the foremost, in the hoary past, to teach that real conquest lies in first conquering ourselves, i.e., our hidden enemies in the form of our evil desires, feelings, instincts, sentiments, emotions etc.

Jain Teaching neither shows weakness nor meekness :-

Some cynics deliberately try to construe Jaina teachings as signs of weakness or meekness. This is far from truth because *Jainism is the religion of only the bold, the valiant but at the same time, kind and merciful.* Ancient Indian History shows that many Kings, who ruled our country in the past were followers of Jaina faith both in letter and spirit. Some of them were eminent writers in Sanskrit, Prakrit, etc The Rāstrakuta king Nrupatunga or Amoghavarasa is the author of Ratnamāla and also of the Kavirājamarga in Kannada, King Shriharsha is the author of Sanskrit drama called Nagānand. As to the Jaina Teachers, Jinasena's Pārsvābhyudaya is a feat of poetic excellence. If one were to read both Kalidasa's Meghaduta and Jinasena's Pārsvābhyudaya side by side, one would be struck with wonder, apart from the legend around it, in finding that the author of the latter has so inextricably interwoven the love story of the former into a religious story of a great ascetic, namely Parswanatha Tirthankar, that the stream of romanticism of the Meghaduta loses its identity in the bigger stream of spiritual strength and tolerance of an ascetic depicted in Parsvabhyudaya.

Many of the Jaina sages and saints, who attained complete spiritual liberation, were erstwhile kings or men of power and wealth, before they renounced their earthly pomp and glory. So Jaina Religion, while teaching conquest of one's animal instincts and physical desires cannot be assailed as having taught timidity, because it has tried to systematically combine the practical and spiritual aspects of human life. Conquest of real enemies hidden in ourselves is so prominent a part of Jaina theology and an ideal to be cherished by every householder to the extent possible for him in the given circumstances, that expressions like "Vitarāgayanama" (Homage to the non-attached) "Namo Arihamtanam" (Homage to Exalted conqueror of hidden enemies in the form of evil instincts known as Kasāyās), have become watchwords for every Jaina housa-holder, whether he deeply reflects on their real significance or not. By conquering our evil instincts and desires, we naturally cultivate their opposite counterparts, i.e., corresponding virtues of high value preached by Jaina Teachers such as Ksamā, forgiveness, modesty, honesty, purity, simplicity etc,.

Real meagning of Jina the conqueror.

The expression Jina, from which Jaina Religion has derived its name, indicates obviously that it is a religion preached and practised by one, who has finally conquered his evil sensual desires and attained a state of "Beatitude", eternal blessedness or happiness. Those, who follow and practise this view of conquest, can be said to be Jainas in the real sense of the term, though they may not outwardly profess to be Jainas by religion or birth. This concept of Jainism, being ideal and universal, has found favour with many modern thinkers even in western countries, though they may pass off their views under any other name. Biblical teachings such as "Kingdom of God is within you", "Physician, heal thyself": "First set tny own house in order", "Religion is in heart and not in knees" – also echo the spirit of the earlier teachings of Jaina thinkers on conquering one's self. Henry Longfellow, a seer poet, has correctly observed :

> *"Not in the clamour of the crowded street,*
>
> *Not in the shouts and plaudits of the throng,*
>
> *But in ourselves are triumph and defeat"*.

Conclusion -:

In short, Jaina Philosophy teaches that because a man does not possess Right knowledge, he identifies his body with his soul or spirit; and owing to such ignorance, a common man is misled by wicked and selfish impulses and evil desires to commit innumerable sins. From the esoteric point of view, I am not my body, nor you are your body, which is only a sheath in which my soul or your soul is housed for the time being. So nourishment of my body by various physical comforts will not necessarily lead to nourishment of my soul. Still it so often happens that my selfish impulses have a greater sway over my mind and power of under-standing. So instead of conquering my evil desires, I fall a prey to them. This may be true of many a common man or woman, though he or she may not be prepared openly to admit the inherent defect in human nature itself. I only wish that every one should be his or her own judge to turn the searchlight inside and see how far he or she is able to conquer one's real hidden enemies in the Jaina view of the matter.

* * *

Universality of Jain Doctrines

(Part I)

Universal Appeal of Jain Tenets :–

In two parts, I propose to examine the question as to why and how the tenets of Jaina Religion can be considered as Universal not from a deep scholastic point of view but as a talk more or less from a layman to a layman. The controversy as to whether Jainism is an off-shoot of Hinduism is almost set at rest by authoritative opinions of recent scholars and thinkers like Lokmanya Tilak, Pandit Nehru, Dr. Radhakrishnan that Jaina religion is not only independent of but is anterior to Hinduism, though both these religions grew and flourished side by side on the same soil. As some one has rightly observed, opinions may alter, creeds may rise and fall but the *Doctrines of fundamental Truths are written on the tablets of eternity*. Non-violence and Truth are the two polar-stars of Jaina religious system. Jaina Prophets and philosophers, sages and saints of the bygone times have tried to evolve a *spotless galaxy of certain fundamental tenets* shining round the two aforesaid polar-stars but still radiating their own respective light or lustre in guiding the day-to-day practical life of a house-holder and collectively and finally pointing to the path of salvation or Moksa for liberating ourselves permanently from the mundane existence. *Spirit of tolerance to other religions, search for unity in diversity, patience to follow and understand apparently conflicting view points, happy and golden mean of reconciliation as propounded by the ancient Jain thinkers are all reflected in the Jaina Syādvada philosophy. Fanaticism, Bigotism, Dogmatism or Despotism are all unknown to Jaina teaching*, as they only beget hatred and bickering.

Jain Tenets Scientific and, Logical :-

Like Science, Jaina religion primarily aims at search for truth. As such, modern science can serve as a handmaid to Jaina religion in its benevolent object of establishing truth and peace in the whole world. If any Doctrine is found true religiously, philosophically or scientifically, it becomes nobody's monopoly, it is mine, it is yours, it is universal. It is immaterial, which tongue utters it or which pen writes it. My only appeal to my readers is that no religion is higher than truth. If Jaina religious tenets can be shown to have stood the test of truth, it follows logically that they can be safely considered as universal.

Jain Doctrine of Trinity (Three Jewels) :-

If Hinduism has tried to evolve a Doctrine of Trinity in the form of creator, protector and destroyer of the Universe, Jainism has tilted at this idea and has tried to evolve its own *Doctrine of Trinity in the form of "Right Faith, Right Knowledge, Right Conduct", which are figuratively described as a trio of gems, serving as steps to final spiritual salvation or Moksa.* The same idea is to some extent mirrored, when Shakespeare emphasises the importance of good character, particularly a woman's chastity, in his famous tragedy "Othello" as under :-

> *"Good name in man and woman,*
> *Is the immediate jewel of their souls"*

Neither Intellectual capacity, nor academic learning nor wealth necessarily indicates a man's purity of character. More often excellence of character is associated with poverty at least as a virtue out of necessity. Perthes wrote to a friend, "You insist on respect for learned men. I say, Amen ! Do not forget that love of truth and honesty may be wanting in a learned man". To maintain good name, Sir Walter Scott had to write book after book to pay off his debts even by spoiling his health and he observes though himself a learned writer, "I have heard higher nobler sentiments form the lips of uneducated men and women than from the lips of educated people".

According to Jaina School of thought, Universe is self-existing or self-created and self-protected. It is eternal having neither a beginning nor an end, So no outside agency can govern the process of Universe.

Jaina thinkers and teachers do not value all knowledge equally. *It is only the Right knowledge or Samyag-jnāna, which finds favour with Jaina system. The word "knowledge" is so wisely qualified by the fitting adjective, "Right"*. Can we find any thing more universal than this in the final analysis of the matter ? Being universal, it is echoed even in the utterances of later religionists. As a Biblical expression, or a Christian sentiment, it is observed and observed correctly though a bit cynically by Daniel Defoe as follows :

> *"Where-ever God erects a house of prayer,*
> *The Devil always builds a chapel there;*
> *And it will be found upon examination,*
> *The latter hath the largest congregation"*.

Number of followers no test for Religious importance :

So also Jaina thinkers have advocated the cause of "*Right Faith*" Samyag darshan, and not blind Faith divested of your reason. According to Jaina system, your faith must be centered round the truth. Some unhealthly critics of Jaina Teachings pose a question. How is it that, if Jaina religious principles are so noble, its followers are very few in number -almost negligible ? The answer is not far to seek. The number of followers is not the proper yard-stick to measure the real importance of an ancient, nay, universal religion, which has held aloft its eternal banner with a message of Truth and nonviolence to the whole world for the benefit of not only human beings but all living organisms. Though it may sound strange or legend-like to a sophisticated mind, still it is true in the spiritual sense that even a wild animal forgets its natural instincts in the process of its spiritual evolution, if it comes in contact with a spiritually evolved being. A cub (an young one of a lion), can suck the milk of a cow, while a calf can suck the milk of a lioness as a result of spiritual influence of an evolved being. Even Lord Mahāvira, the Last Jain Prophet, was a lion in one of his previous lives before he attained Nirvāna (Final Salvation) by passing through so many forms. This process of animal evolution is echoed, when Shakespeare observes "striving to be a man, the worm mounts through so many spires of life (i.e. forms of life)". So the importance of a religion, which stands for truth, cannot be belittled by the number of its followers, as observed by an American Poet :

"*They are slaves, who dare not be*
In the Right with two or three"

Not name but spirit of religion that matters :-

Like other religions, if only the doors of conversion were kept wide open to outsiders by the later Jaina priest-craft or other interpreters of the Universal Jaina principles, the number of converts would have swollen enormously, but inspite of the supposed closure of gates of conversion since long, the universal principles of Jainism are ineffaceably written more in the hearts of non-Jains than Jains by birth. The universal Jain message of non-violence in any form either by body or mind has appealed to so many deep thinkers in Western countries also. Dr. Annie Bessant was a staunch believer in non-violence. She has condemned modern medical science in her famous article on Vivisection in unmistakable terms. She strongly protests against saving human beings by killing or injuring animals for the sake of extracting medical ingredients from their bodies. She poses a question to the modern medical world as to what right a human being possesses to save human life at the cost of animal life. Bernard Shaw, a famous play-wright and thinker, was from his boyhood a strict vegetarian in his diet. He has condemned hunting as a sport in the following memorable words "Wild animals never kill for sport. Man is the only animal to whom the torture and death of his fellow beings is amusing in itself". When Bernard Shaw refused to attend social dinners in London, where meat and wine were served, he was criticised as being eccentric but he did not budge an inch from the stand taken by him. About thirtyfive years ago, when I was student at Poona in the Hirachand Nemchand Jain Boarding House, an American lady by name Miss Jones, who was invited to address a social gathering of Jain students, in the evening, refused to dine with us after sunset on the ground that she had long since given up the habit of taking food after sunset. Jaina students were thus put to shame and embarrassment by her faith in Jaina religion.

Mere birth as a Jain not enough :-

If the Jainas by birth, who merely boast of their religion, were to just search their hearts and probe a bit deep into their inner self for a while, many of them will have to frankly admit that they are unworthy followers of a worthy religion, which knows no limits of either age, sex, country or race. On self-analysis, many Jainas will find that they only follow the shadow and not the substance of the immortal teachings of their preceptors. We are merely basking in the sunshine of ancient glorious teachings of our sages & saints instead of following them in our daily life. Is it not high time for us to admit frankly that we have bartered the spirit of our religion for its mere letter, being contented to be called Jainas in name, the spirit being followed by the great thinkers and seers in other countries ? Is it not to our shame that we find better scholars and followers of Jainism more in foreign countries and in foreign tongues such as Germany, England, Italy, France, America etc. than in its native soil ? Though such foreign believers of Jainism may not have publicly embraced Jainism as their religion, on what grount can we justify our superiority over them ? Our hope is now pinned only on a few living Jaina sages and saints, who, while seeking their own salvation, are struggling to save us from our perpetual spiritual degradation before a point of no return is reached.

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Universality of Jaina Doctrines

(Part II)

Principles of Jain Teaching a legacy to mankind :-

In the first part of this subject, I attempted to point out how and why Jaina tenets can be considered as Universal. In the present part, I propose to discuss as to how and why the ten Sign-posts of Jain Religion i.e., (Dasa–laksana-dharma) can be viewed as Universal. Jaina Religion can be said to be unique in one respect because, *unlike many other religions, the history of Jainism was never required to be written in human blood*. It is said by experience that martyr's Blood is the seed of the church for establishing new Faiths The basic principles of Jaina religion, being founded on the bed–rock of nonviolence and truth are echoed in different countries and different ages in the utterances of later Preachers and Philosophers, *As the Jaina Teachers and thinkers of the hoary past were the fore-runners of these eternal truths, they naturally find their replica even in other tongues and climes. The acts of a man of good character become repeated in the life and action of others. Though such a man dies and disappears, his thoughts and acts survive and leave an indelible stamp upon his race, nay upon humanity in general, as a glorious legacy to mankind*. The examples set by the early Jaina thinkers, when they lived and moved with their fellow–beings in flesh and blood, became the common heritage not only of their own race but of mankind at large. Their teaching has lived on through the ages, speaking as a voice from the past and influencing the minds living thousands of years apart, their immortal thoughts being conveyed in languages neither spoken nor known in their own times.

How New Faiths are born out of Martyr's Blood :-

In every Country and in every age, the ignorant masses follow the beaten track of age-long customs and superstitions, traditions and conventions, Rituals and Dogmas mostly set in by the selfish priest-craft without testing their real values either by Logic or Reason. R. G. Ingersoll, an American Free thinker and writer of the Nineteenth Century, a bit cynically dubs such selfish priests as Robed Robbers and selfish kings as crowned Robbers in his work called "*Liberty of man*". In his view a priest does not want his followers to think freely for themselves, nor does a king want his subjects to think independently as to why they should serve and obey the King. Like oasis in the desert, once in many centuries, we come across a chosen few, free thinkers, and social Reformers, who have the moral courage to revolt against such social and moral ills, departing from old, worn out, out-dated track and replacing it by New Faiths based on high human values and reason. While establishing such New Faiths, they pay a heavy price in the form of their life-blood, if need be.

Christ was crucified for his views, Bahulla and his followers were inhumanly persecuted in the nineteeth century by imprisonment and shooting in Persia for preaching a New Faith of Univresal Brother-hood. Lord Basaweshwar and his followers in the twelfth century were subjected to great suffering while establishing a New Faith of Veershaivism in society by abolishing caste system based on Varnashram Dharma, which had outlived its utility and Mahatma Gandhi bad to face death by bullet in 1948 at the hands of a timid but fanatic Hindu for the supposed fault of preaching religious harmony. However all these social and religious reformers and Martyrs have proved by their own examples that they have left their foot prints ineffaceably on the sands of time in the form of their eternal and immortal message as their legacies to posterity and as Blessings in Disguise to humanity.

Ten Essential Virtues of a House holder :-

If the Holy Book of Christianity has recorded Ten Commandments, Jaina Holy scriptures have laid down long ago ten features of Jaina religion as its distinguishing marks. Jaina teachers had. long before Christianity, fore-shadowed various necessary virtues for the ideal life of a house-holder and styled it as (Sravaka-dharma) religion of a house-holder, consisting of Ten important and essential virtues to be practised in daily life by a layman in contradistiction to the Yati-dharma (Religion prescribed for sages and Saints aiming at complete emancipation of their souls from the worldly existence), which prescribes additional and stricter rules for their spiritual upliftment.

First Virtue Forgiveness Vs Revenge :-

The first of the ten commandments of Jain House-holder's religion is Ksamā or Forgiveness. It is the result of pity and kindness originating in forgiver's heart. *Revenge is the antithesis of forgiveness. Kindness begets kindness, Revenge begets revenge. Revenge is more indicative of animal instinct in man, while forgiveness is supposed to be a sign of divine quality in man.* The Jaina thinkers forbid the barbaric rule of tit for tat or tooth for tooth, or eye for eye. According to Jaina teaching forgiveness really exhibits your magnanimity of mind and its inner strength of sufferance rather than your physical weakness to retaliate. Alexander Pope says:

"*To err is human but to forgive divine*"

Shakespeare has so graphically echoed the same sentiment in his famous comedy called "Tempest" when Prospero says

"*The rarer action is in virtue than in vengeance*"

"*Kindness is ever nobler than revenge*"

Some parallels to Jain teaching :

The Biblical teaching "Love your enemies, bless them that curse you" is a parallel to the early Jaina teaching of forgiveness. According to Jaina Doctrine of Ksamā (Forgiveness), revenge is no proper solution even for your enemy's mistakes. Ignorant and narrow-minded persons are generally found to be most unforgiving and intolerant, while men of large and generous natures are disposed to make allowance for the defects of others. We usually find our own temperament reflected in the dispositions of those around us. If we are unforgiving and uncharitable to others, they will be the same to us in return. Men have to bear as well as forbear in their dealings with others.

Second Virte-Modesty Vs Vanity :-

The second feature of Jaina religion is mardava, i.e. Humility or *Modesty, exact opposite of Pride and Vanity. Jaina teaching will not discourage your self-respect. To give up false or unnecessary pride or vanity will not amount to sacrificing your self-respect.* Self-respect is really compatible with humility or modesfy. The Jaina Doctorine of Humility is expounded by illustrating *different kinds of pride*. Some people are unduly proud of their *wealth*, some of their *learning;* some of their *social* and *political status*, while some men and women are unduly proud of their respective *physical* handsomeness or *beauty*. Jaina teaching lets us know that we need not glory too much in our earthly possessions, which are only temporary, and that our physical beauty is only skin-deep. Jaina religion rather teaches the following precept "Handsome is that handsome does". *A man or a woman should be more proud of his or her handsome and glorious deeds rather than of his or her colour, complexion or physical features. Humility is by no means a sign of physical or mental weakness.* True valour and true modesty can go hand in hand. The Jaina religious tenet of modesty finds its parallel in some of the English proverbs e.g., "The boughs, that bear most hang lowest", "Shallow water makes much noise", "The more noble, the more humble".

Third Virtue Honesty Vs-Deception :-

The third ingredient of Jaina religion is ārjava, Honesty, straight-forwardness. Jain religion expects its follower to be fair and honest in all his dealings with his fellow-beings. *Right conduct, which is the sheet-anchor of Jaina teaching, can* *be displayed only by those who are honest*. According to Jaina teaching even picking up and retaining a thing found fallen on our way or forgotten by its owner would be no less a theft. So also cheating others to serve one's selfish motives, over-profiteering in one's trade or business would be an irreligious act. Jaina teaching of honesty finds its replica in the utterances of poets and philosophers of other countries. Robert Burns has expressed the importance of an honest man poetically :

> "*Princes and Lords are but the breaths of Kings,*
> *An honest man is the noblest work of God*".

The examples set by honest men will not die. They will continue to live on and speak to all generations that succeed them. They live an universal life as expressed beautifully by an English writer :

> "*To live in the hearts, we leave behind, is not to die*"

Fourth tenet-truthfulness Vs Falsity :-

The fourth tenet of Jaina Religion is (Satya) truthfulness. *Jain teachers have placed Truth above all other qualities of head and heart a man can possess*. Neither falsehood, whether intentional or otherwise, nor intentional dishonesty, irrespective of the motive however benevolent, can find favour with Jaina religious teaching. Importance of Truth is illustrated by Shakespeare in his famous play "Hamlet" as one of the famous fatherly precepts from Polonius to his son, while sending him to a foreign country for higher education :

> "*To thine ownself be true,*
> *And it must follow as the night the day*
> *Thou canst not then be false to anyone*".

Consciences of men and women in these days have become elastic. There is now one opinion held for private life at home, another quite contrary opinion for public platform or for business dealings. Hypocrisy and time-serving have almost become the order of the day both for the learned and the unlearned.

Fifth Virtue-Purity in thoughts, speech, and action Vs selfishness :-

The fifth ingredient of Jain religion is (Sauca) purity in body, mind and action. As every human action. good or bad, originates first in human thought, we are to see that even our thoughts are kept pure and unsullied. Good character is the crown and glory of human life. *Pure character is the highest possession of a man.* As this Jaina tenet is universal, it finds expression everywhere, as can be seen from the following English Proverb :

> " *If wealth is lost, nothing is lost,*
> *If health is lost, something is lost,*
> *If character is lost, everything is lost*".

Sixth Virtue-Self-control Vs Impatience :-

The sixth constituent of Jaina religion is Samyama i e. self-control or self-restraint. *It is this quality that distinguishes a man from an animal.* Self-control is the centre of all human virtues. If once a man gives full freedom to his impulses and passions, he becomes a mere slave of his desires. *Jaina religion prescribes self-control over one's thought, speech and body.* Jaina Doctrine of self-control over one's mind is expressed in the Sanskrit Maxim: that *Verily a man's mind alone is responsible for his spiritual decline or evolution.*☐ A religious man's life is pervaded by rigid self-discipline and self-restraint. *If one is unrestrained in his speech, his words may strike his hearer even harder than blows.* Injury caused by weapon can heal up sooner than the scar left by harsh words. If a man has no self-control, he will lack patience, he

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☐ मनः एव मनुष्याणां कारणं बंधमोक्षयोः ।

will be thus unfit to govern himself or others. Patience shows self-control. Similar idea of self–rest raint is expressed by Aristotle, an early Greek Philosopher :

> "*I count him braver, who overcomes his desires,*
> *than him, who overcomes his enemies*".

Seventh Virtue-Austerity and self-reflection Vs moral decline :-

The seventh signpost of Jaina religion is Tapas, i.e. austerities and penance. Meditation or contemplation is an important austerity. According to Jaina religion a man or a woman should devote some time daily to self-contemplation, of course not for self–serving purpose but for finding out the moral upliftment or degradation in our daily actions. This is of course a very difficult virtue to practise. A *Jaina house-holder is required to spend some time in self-analysis by reflecting on the good deeds done by Jaina teachers and thinkers to see to what extent he can emulate their examples in his lifetime. This rule is however observed more in breach than in practice by majority of us*. Importance of daily heart–searching is illustrated by an English poet as follows :

> "*Sum up at night what thou hast done by day;*
> *And in the morn, what thou hast to do ;*
> *Dress and undress thy soul,*
> *And mark the decay or growth of it*".

Socrates has said "Contemplation is to knowledge, what digestion is to food".

Eighth Virtue- Self–denial or Renunciation Vs Hoarding .-

The eighth feature of Jạina religion is (Tyaga) Renunciation or self–denial. Even a house-holder has to cultivate the spirit of self-denial in his daily life. *Plain living and high thinking can be said to be the motto of Jaina Doctrine of self-denial*. Maintaining sober habits in daily life would clearly exhibit to some extent the spirit of self-denial, but this is not enough. A householder according to Jaina tenets has to desist from all evil deeds, which may lead to his spiritual or moral degradation. Horace, an ancient Greek Philosopher, had echoed this idea of renunciation as follows :

> "*The more a man denies to himself,*
> *the more shall he obtain from God*"

Ninth tenet-Celibacy Vs Sexual lapses :-

The ninth factor of Jaina religion is (Brahmacharya) celibacy. This does not mean that a householder is forbidden to marry at all. *Jaina tenet of celibacy prohibits a married man from indulging in extra-marital enjoyment.* A married couple is expected to keep up their faithfulness to each other. Only Jaina sages and saints have to be free from marital ties. As a social reformer, Prophet Mohammed himself a householder tried to ban monkery in any form by saying "Marriage is my sunnat (teaching)". Passion is a strong animal instinct in man. Therefore, Greek Philosopher, *Plato*, has said "*Reason is a slave to passion*". This means when a man is overcome with this animal instinct, he is enslaved by it and is just like an animal in this respect. Therefore, Jaina teaching extols conquest of one's passions as better than conquest of earthly possessions.

Tenth tenet-Contentment Vs Avarice :-

The tenth and last feature of Jaina religion is (Ākincanya) contentment and self-restraint in acquisition of wealth. *Present day socialistic political theory was foreshadowed long ago by the Jaina teachers.* Every householder is required to earn only so much money as is needed for himself and his family and to circumscribe his monetary ambitions within reasonable limits. This Doctrine finds parallels in the utterances of even non-Jaina thinkers. Bacon has said "of great riches, there is no real use, except it be in distribution. the rest is but conceit". *But it must be admitted that in these* *days, Jainas and non-Jainas alike are after amassing superfluous wealth, as if their real happiness depends on it.* The English maxim "Appetite grows on what it feeds"–the most unwholesome food-holds good in the case of avaricious persons. The more they get, the more they want. Bertrand Russell, a modern philosopher, has observed in his book on "Conquest of Happiness" that "*given good health and sufficient food, an animal is quite happy, but man is the only animal who is unhappy inspite of these facilities in the modern world*". I have to recall what Samuel Smith has so finely observed in his memorable thesis on 'Thrift" as follows : "If people spend their money in a wiser way and if they live within their means, the world will be a better and happier place to live in, and in that case there will be less of fraud, injustice, avarice and selfishness, as all these evils emanate from the abuse of money".

A passing Peep into Syādvāda (Multi-View point Logic)

"Jaina Doctrine of Realistic Relativity of Knowledge"

(Part I)

Jain Syadvad (Multi-View-point Logic)-a unique contribution :-

In two parts, I propose to discuss the significance of an unique contribution made by ancient Jaina sages and Saints, Preachers and Philosophers to the realm of Indian Metaphysics in the form of Shyādvāda, a theory of Realistic and Relativistic Pluralism, also known as Anekāntavāda, Doctrine of Manyness of Reality in contradistinction to its opposite system called Ekāntavāda i.e. Doctrine of oneness or Absolutism of Reality. Many Master minds both Jainas and non-Jainas have tackled this otherwise difficult topic in a deep and studied manner including the present day scholarly writers like Dr. A. N. Upadhye, Dr. Chandradhar Sharma, M.A., D. Litt, Professor of Philosophy, Banaras Hindu University, and unassuming but versatile Kannada writer Shri Mirji Annarao, a follower of the motto of "Plain living and High thinking", to all of whom I am really indebted for enlightening me on this subject by their respective writings. In the present discourse I intend to point out in brief the importance of this Jaina theory of Syādvāda cum Anekāntavāda (Multi-view-point Logic) in general, leaving the seven-fold illustrative portion of this subject for the second part, with special reference to different kinds of knowledge according to Jainism.

How true Philosophy aims at understanding Reality :–

It cannot be disputed by any truth-loving person that every system of Right Philosophy should aim at understanding. Reality. Even then, there appears to be lot of hatred and mis-understanding between different systems for want of tolerance and keen desire to understand each other's apparently differing view points. *If truth be the aim of all schools of Prophets and Philosophers, then why not show patience and tolerance towards other schools with an open mind to understand their teachings.* As Whatley puts it "*It makes all the difference in the world, whether we put truth in the first place or the second*". No religion, so far known to mankind, can be regarded as higher than Truth. Non-violence and truth are the main guiding torch-lights of Jaina Philosophy, as propounded by the galaxy of the Twentyfour Liberated Omniscient Souls called Tirthankars, ancient Jain Preachers and Prophets, from Adinath to Mahāvira. If there be anything with which Jaina Philosophy would not temporise or give up, it is the respect for Truth. *Search for truth necessarily involves tolerance and patience.* As aptly observed by an English Poet on the point of intolerance and fault-finding nature :

> " *There is so much good in the worst of us,*
> *There is so much bad in the best of us;*
> *That it ill-becomes the first of us,*
> *To fling stones at the rest of us*".

Our senses cannot comprehend Absolute Reality :-

So all that the Jaina School of Relativity of understanding that is, Syādvāda, expects of its staunch cirtics including Ekāntavād, Vedāntists, like Sankarāchārya, is reasonable tolerance to understand closely the relative view point instead of arbitrarily criticising the Syādvāda theory, as being a madman's cry and self-contradictory. *Prof. Sharma rightly observes that these criticisms are really off the mark, because Jainism never says that contradictory attributes belong to the same thing at the same time and in the same sense.* The critics forget that after all human power of understanding is limited and consequently individual's grasp may be defective and not perfect, as observed poetically by Sir Arnold in his famous epic poem called "The Light of Asia".

> *"Shall any gazer see with mortal eyes,*
> *Or any searcher know by mortal mind,*
> *Veil after Veil will lift, but there must be*
> *Veil upon Veil behind".*

Our statements are relatively or partially true :-

The Jaina Metaphysics is both a Realistic and Relativistic Pluralism. It advocates Anekāntavāda or the Doctrine of manyfoldness of reality, because, according to Jaina school, Matter or pudgala and Spirit(Jiva),two-main categories of all existing things in the world, are regarded as separate and independent realities. Every Substance or thing possesses infinite number of characteristics of its own.So every substance is to be viewed as having infinite qualities (Dharmas) of its own-both positive and negative. *As Reality has infinite aspects, which are all relative and conditional with reference (apeksā) to time, space, etc., it is almost impossible for ordinary people, like us, to know, all the aspects of reality at once.* So we can comprehend only some qualities of only some objects. *It is only the Omniscient, who can know comprehensively all the aspects of a thing at one stretch. So the Jaina school with abundant caution lays down that our human judgments, based upon our limited knowledge or sense of perception, or power of observation, will be relatively true and not absolutely true, as the process of search for truth is unending both for a Philosopher or a Scientist.* Prof. Sharma rightly describes this Jaina Syādvāda logical theory as epistemological, because it is vitally connected with human understanding, which is necessarily relative and conditional, as it is circumscribed by limitations like extent of individual power of understanding or observation, space, time, so on and so forth.

Different view-points of a substance and its modifications :-

The celebrated author of the Tattvārthasutras which is, indeed, a Jain scripture of spiritual liberation, observes that a substance, Dravya, possesses many qualities and their modifications. Out of these infinite qualities of a substance, some are permanent and essential, while others are changing and only incidental. The former attributes can be described as Guṇas or qualities and the latter i.e. changing modes or modifications are Paryāyās only accidental qualities (non-permanent). So viewed purely from the point of substance, with reference to itself, a thing is one, real, and permanent according to Jaina school but viewed from the point of modes or modifications of a substance it is many, momentary and so unreal. *According to the Jaina school, to identify any one-sided and partial view of a thing with the whole truth will lead to the fallacy of the Ekāntavāda, one-sided school, verging almost on dogmatism, if not on despotism.* The mistake committed by the one-sided dogmatic school is akin to the mistaken description by a band of blind men, each catching hold only of a part of an elephant, and then describing that part as the whole elephant to his blind colleagues and each dogmatically asserting that his description alone is absolutely true, though, with reference to parts of the elephant, it may be relatively or partially true. As the Jaina school takes into account all the partial views, as each containing partial or relative truth, it is rightly called Anekāntavāda, *Multi-view points theory. Jacobi, a learned German Professor, has praised highly this Jaina Syādvāda system by observing that doors to truth will be opened by different view-points enunciated in Jaina Philosophy.* There are may sides to every question. It is common knowledge that we rarely find two persons look at a atter from exactly the same angle.

Meaning of Shyād-wād :-

The sanskrit word "Syāt" literally means Kathamcit—"Probable", "perhaps" or "may be". *So the word Syādvāda is sometimes literally translated as Theory of probability or "Doctrine of may be". This literal meaning is likely to lead to misunderstanding in the mind of critics,* because the word

"Probability" may suggest scepticism but Jainism is not scepticism. The author of the Tattvārthasūtrās has emphatically laid down that if any doubt (scepticism) arises in the mind of a thinker about the real nature of a thing, that doubt must not be suppressed by blind faith but must be resolved by convincing evidence and logical process. *So better translation of Syādvāda would be "From only a particular point of view" or "Doctrine of Relativity of knowledge or understanding"*. Just as the same landscape presents different viewpoints to different viewers or observers from a distance or the same Rainbow may inspire different seer-poets with different shades or ideas, each view can be said to be partially true. So there is nothing illogical in this Multi-view-point theory.

How Syadvadic system harmonises different view points :-

The Jaina Syādvādic system adopts a safer course by prefixing our judgments (affirmations or negations) by the word "syād asti" or Syād nāsti or Syād asti nāsti respectively meaning relatively or viewed from a particular aspect 'may be", "may not be" or "may and may not be". *Absolute affirmation or absolute negation would both be incorrect, when we judge a thing relatively with specific reference to one particular aspect of the thing namely, time, space, relationship etc. This is not a self-contradictory position, as the very nature of reality is infinitely complex and indeterminate.* The multi-sided Reality, (ananta-dharmātmakam vastu) admits of all opposite predicates from different stand points. *The Syādvāda system tries to harmonise impartially different view points without contradiction* and as such it aids a good deal in our intellectual and cultural progress. For example, if you simply ask whether soul is pure or impure, the Syādvāda would say "Soul may be relatively pure as well as impure". Apparently this may sound to an unwary listener as self-contradictory but on closer scrutiny, you will find that soul can be viewed as impure so long as it is associated with or contaminated by our impure bodily actions; but when soul is liberated from impure physical contact of an alien body, the same individual soul can be viewed as nothing but pure in itself, when detached from other objects.

Multiview point theory with illustration :-

Just as Mathematics or Science can be made more intelligible with reference to specific examples, a writer or a speaker can better drive home his subject otherwise difficult to his readers or hearers by illustrations. So the topic of Syādvāda can be better appreciated with particular illustrations. Thus when simply questioned as to whether I am a father or a son, according to Syādvāda. or relatively speaking, I have to say I am father vis-a-vis (with reference to) my son,, but I am also a son vis–a vis my father. So also I am a grand-father, a great grand-father with reference to my grandson and great-grandson, if any, so also I am not a father vis-a–vis my son-in-law or daughter–in-law. I am the son vis-a–vis my mother but not with reference to my mother-in–law. .I am a brother with reference only to my own brother but not with reference to my brother-in-law or sister–in-law. In all these cases I am the same physical entity but my relationship with other individuals is one of the aspects of my human personality and that aspect of relationship is a mode or modification, which changes with reference to my different relatives. I may remain the same central figure but only the search light is turned round me from different angles of my relationships.

To take another instance, relatively speaking; my house in Anantashayan Galli, Belgaum, is to the south of the public road. but it is also to the east and west of my neighbour's houses and so the direction of my house to demarcate its situation is its changing mode or modification, though my house as a thing or substance may remain the same. Thus each Naya or point of view represents only one of the innumerable aspects possessed by an object, from which we may attempt to understand or describe it, but when any such partial or relative view point is mistaken to represent the whole truth, it results in Nayābhāsa or logical or Syādvādic fallacy as arising in the case of categorical or Absolute assertions of the school of Absolutism, which ignores different and partial view points in relation to changing modes of a substance. *Absolute school emphasises only one particular view point or aspect, as if human reasoning is infallible and human mind is omniscient.* I reserve further elaboration for the next part of this discourse by illustrative method.

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A Passing Peep into Syādvāda

"Jaina Doctrine of Realistic Relativity of Knowledge"

(Part II)

Multiview–Point System Requires close application of mind :-

As pointed out in the first part of this subject, be you a friend or a foe of this Logical system, you have to bear in mind that this is not an easy subject to be understood or much less digested without certain amount of patience and close application of your mind to it, unlike a desultory or inattentive reader of a newspaper in a running train or a car. The Syādvāda system demands of you that there should be no compromising at least in understanding the truth of any matter. *It is nothing short of intellectual cowardice of a narrow and hypocritical mind to refuse to understand the truth underlying the seemingly opposite view points.*

Dr. Radhakrishnan's opinion :-

In the sixth chapter of his book on Indian Philosophy published in 1923 by our former President Dr. Radhakrishnan, who was then a Professor at Calcutta University, the author observes *"The central features of Jaina Philosophy are its Realistic classification of being, its theory of knowledge,* with its famous *Doctrine of Syādvāda and Saptabhangi or sevenfold mode of predication.* The Doctrine of Nayās or standpoints is a *peculiar feature of the Jaina Logic.* Every affirmation or negation would be true only under certain conditions or from certain standpoints i.e. hypothetically. It is necessary for us to know a thing clearly and distinctly in its self-existence as well as in its relation to other objects. *Syādvāda is, therefore, a logical corollary of Anekāntavāda, "Doctrine of Manyness".*

Opinions of some different thinkers :–

So even according to eminent Non-Jaina scholars, the goal of Jaina philosophy is to comprehend the truth; its guide is no other than reason; and its field of investigation is human experience of all kinds. It really serves as an eye-opener to various Schools of thought by pointing out the natural limitations in their manner of investigation of truth by holding up before them a *Mirror of Truth*, in which each school of thought will find its own reflection as a part of a wider image of Reality. Atreya in his treatise on Philosophy observes "each branch of knowledge including science gives only a limited picture of the Universe (Reality)". Mahatma Gandhi has observed in Harijan issue, dated 21-7-1946 "Formerly I used to consider my opponent as ignorant and wrong. Today I regard him as of my liking, because I can view things from their view points also. My Anekāntavāda multi-view-point is the combined effect of two principles, Truth and Non-violence". Dr. Sampurnanand, former Governor of Rajasthan, has praised in unmistakable terms the Syādvāda or Saptabhangi sevenfold illustrative Logical system of Jaina thinkers as an unique contribution.

Fallacy underlying one-sided view point :-

As pointed out in the first part of this discussion, the school of Ekāntavāda or Absolutism tends almost to fanaticism in its zeal to uphold its own view-point, completely ignoring different partial shades of reality underlying our human judgments based on our experience and perceptual knowledge, which are in their very nature limited. To our naked eye the earth appears to be flat and the sun seems to move round the earth, but to the scientific eye of an intellectual, the earth is round and it moves round the sun and not vice-versa. So our perceptual knowledge becomes defective. The degree of truth in judgments containing assertions or negations of a thing by an individual is vitally connected with the extent of that individual's knowledge or ability to understand. So the Jaina school of Logic is mainly based on knowledge, which is either Direct or Indirect i.e. Immediate, (Pratyaksa), or Mediate, (Paroksa).

Different kinds of knowledge in Jain system :-

If knowledge is the genus, its important species would be five according to Jaina school, namely, (1) Māti, Perceptual knowledge, through the mediation of our intellect or mind aided by senses resulting in induction based on our power of observation. This type of knowledge has mainly perception and inference, Anumāna, as its instruments of *Inductive and Deductive Reasoning*. (2) Sruta, i.e. Knowledge derived from authority of scriptures or of Teachers by means of reading or hearing with the mediation of our senses but aided also by outside agencies. These two types are liable to error and so they are only relative, because they are limited to our power of perception, hearing, reading and understanding only from the available data. The other three types of knowledge may be called *extra-sensory* or extraordinary perceptions. They are (3) Avadhi-jñāna, Clair-Voyance knowledge derived without the mediation of our physical senses like ears, etc., a faculty of seeing mentally what is happening or existing out of our physical sight. This may be called *exceptional Insight*, because unaided by our senses or by modern scientific apparatus like Radio, Television, etc., it enables a clairvoyant or an occultist (Avadhi-jnānin) to see and feel or experience things existing or happening far far away beyond the human horizon. (4) Fourth type is Manahparyāya, extra-sensory knowledge derived by reading the mind or thoughts of others without the aid or mediation of our physical senses. It is like telepathy, a science still unexplored by scientists, a science of either transmitting or reading thoughts arising in the minds of others i e. interaction between two minds at a distance unaided by senses such as tongues and eyes etc. (5) Fifth type of knowledge is Kevaljñāna, omniscience i.e. Absolute, Perfect, pure, Infinite knowledge, which can be acquired only by Tirthankaras or Liberated souls or spiritual Heroes like Lord Mahāvira. It is also extra-sensory Intuitive knowledge. It constitutes the very essence of the soul in its pure and unpolluted condition. Prof. Sharma calls it as Supra-empirical knowledge,because it is not circumscribed by worldly limitations like space, time or matter as in the case of clairvoyance and telepathy, which are also governed by worldly (empirical) limitations of space or time etc., though they are also extra-sensory in a limited sense. Omniscience of the Jaina school of knowledge may be likened to some extent to the "Transcendental" or Absolute knowledge according to certain ancient Greek Philosophers.

Jain Seer Poet's View Visa-Vis Non-jain thinkers :-

Hemachandra, an illustrious Jaina writer, in his treatise called Anyayoga Vyavacchedikā observes that Kevalajnāna or omniscience, illuminates all things simultaneously and intuitively, while Syādvāda illuminates only successsively and partially. An Omniscient (Kevalajnānin) is beyond senses, speech, thought or action and is therefore indescribable by human words (Avaktavya). While dealing with Lord Buddha's teaching, Sir Edwin Arnold has expressed such indescribable conception poetically.

"*Measure not with words,*
The immeasurable, nor sink the string of thought
Into the Fathomless, who asks doth err,
who answers errs. So say naught".

Another noted Jaina Writer Amrtchandra observes that so long as a person remains on the empirical or worldly plane (Vyavahāra-naya), he needs worldly stand-points, but when he rises higher and higher spiritually and attains transcendental knowledge (Keval-Jnāna), he realises that there is nothing except Pure Consciousness at that stage. The partial view points or Nayās cease to arise, so also the Pramanās, realities merge in self-illumination, when omniscience is directly realised through intuition and not indirectly through senses and all apparent Duality (Dvaita) disappears automatically. The final stage of Omniscience transcends all relative view points (nayās). Such an Omniscient knows the self as neither bound nor polluted, neither one nor many, having conquered worldly attachment and limitation once for all.

The Jaina Syādvādic (Logical) system primarily illustrates Nayās, Partial view-points, more on the empirical plane (Vyavahāra-nayā), as our human judgment is based on our limited knowledge, mostly aided by our senses, and as such conditioned or related to a particular aspect of an object. This system, therefore, has so significantly chosen the ex-preession *syāt* as a prefix to qualify our judgments, showing that our particular assertions or negations would be relatively true and relatively untrue as referring to a particular view point only. So this prefix *Syāt* is adopted as a *Symbol of Truth*, and it works as a yard–stick to measure the relative truth underlying our respective judgments in a given context. If asked whether a tree moves, a Syādvādin would cautiously say it moves and does not move, because the tree, whose trunk is embedded in earth does not move, so far as the aspect of its trunk is concerned, but it moves in the sense that its branches move. So the apparent contradiction disappears when viewed from both the points.

An ancient famous Jaina saint writer *Samantabhadra* observes in his Sanskrit treatise called *Āptamimāmsa*☐ which rendered into English means a fallacy will arise only when a partial view–point of an object is sought to be equated with absolute or universal truth. So also the learned author of the Syādvādmanjari★ observes in Sanskrit which means, in brief, that a thing is real and exists in its own form, matter, space and time but it does not exist or is unreal from the view point

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☐ निरपेक्षानया मिथ्या, सापेक्षा वस्तुतोऽर्थकृत: । आंप्तमिमांसा

★ "स्वरूप द्रव्यक्षेत्र कालभावैः सत्वम्, पररूपद्रव्यक्षेत्र कालभावैः सत्वासत्वम् तदा क्व विरोधाभासः" ।

–श्याद्वाद मंजरी.

of other's form, space, matter etc. So where is the scope for contradiction in this reasoning asks the author significantly.

Sevenfold illustrauative Method : Comprehensive :-

Now I would try to illustrate with examples the Syādvādic Saptabhangi (Sevenfold view point) system in the light of the authoritative pronouncements of the aforesaid ancient Jaina authors on the subject. The Jaina Logic distinguishes seven forms of judgments in respect of a thing or substance, each of which, being relative, is preceded by the symbolic *prefix Syāt* - meaning relatively real. The seven steps are as under :–

(1) **Syāt Asti,** meaning–Relatively a thing is real and exists, e.g., when I say my body exists, its existence is real only in its own form, height, weight, complexion etc., but its existence is unreal viewed in the form of any one else's body and its features.

(2) **Syāt Nasti,** meanig–Relatively a thing is unreal and does not exist, e.g., when I say my car is a Fiat car, by implication I mean it is not an Ambassador car. So my Fiat car exists as a reality only in its own form but it does not exist as an Ambassador car. The expression "Fiat car" is only indicative of its manufacturing Company but the said Company might have manufactured thousands of such cars, having similar or different designs at different times. So my car is a Fiat car only relatively speaking. My judgment of the description of the car will have to be cautiously qualified by the prefix *Syāt* (relatively) so as to distinguish it from its other counter-parts (i.e. so many other Fiat Cars).

(3) **Syāt Asti Nasti,** meaning – Relatively a thing is both real and unreal. Here we say what a thing is as well as what it is not e.g. My car is as a Fiat car in its own form and design but it is not an Ambassador car of which the design, form, company, would be different. As a Fiat car it is real, but as an Ambassador car it is unreal. Both these are partial

view points and though apparently opposing are reconcilable, on the logic of partial view points.

(4) **Syāt Awaktawyam,** meaning – Relatively a thing is indescribable with reference to the combined effect of both these opposing view points at the same time and in the same sense, the judgment or conclusion becomes difficult to say definitely and so indescribable or unpredictable. My car cannot be described simultaneously both as a Fiat car and as an Ambassador car in the same sense with the aspect of its manufacture or design.

(5) **Syāt Asticha Awaktawyam,** meaning – Relatively a thing is real but it is still indescribable e.g. so far as Fiat make or manufacture is concerned, my car is real but there may be millions of such Fiat cars of the same Company and so with reference to its counter parts, the description becomes indefinite and difficult and so confusing, though the existence and reality of my car in its own individual form and design is real. Confusion arises only when we try to identify one object with the other in the same sense at the same time and therefore our judgement is to be guarded by the prefix *Syāt* (Relatively indescribable).

(6) **Syāt Nāsticha Awaktawyam,** meaning - Relatively a thing is unreal and indescribable. We note here what a thing is not, as well as its indescribability. My Fiat car is not a reality as an Ambassador car and so also with reference to other Fiat cars but differently designed and so the description of my car even as a Fiat car with reference to its other counter parts differently designed would not be wholly true and so it does not admit of any precise, definite or absolutely real description viewed with reference to other objects.

(7) **Syāt Asticha Awaktawayam,** meaning - Relatively a thing is real, unreal and indescribable. Though with reference to two opposing view points considered simultaneously my car cannot properly be described both as a Fiat and Ambassador car at the same time and in the same sense, it is

a Fiat car relatively speaking i.e. with the aspect of its manufacturing company. Here we bring about the indescribability of a thing, as well as what it is and what it is not.

The basic statements are three, with reference to 'is', 'is not', and is indescribable; and when combined we cannot have more than seven statements.

In this way every object can be viewed in seven different ways by the use, as a safeguard, of the word Syāt i.e. relatively speaking thereby harmonising different view points and avoiding dogmatism.

Conclusion & Logical fallacies based on partial truths :-

Before concluding the discussion on this, otherwise vast and difficult subject, I may be permitted to point out that the Jaina Logical School maintains a clearcut distinction between (1) Pramāna i.e. knowledge of a thing as it is, and (2) Naya i.e. knowledge of a thing in its relation to a particular aspect i.e. partial view point. Judgment based upon this partial view point is called Naya, which is either Artha-naya i.e. object view point or Expression view point. When only general or universal qualities of an object are emphasised ignoring its particular qualities, it leads to a fallacy, nayābhāsa, as is done by Sānkhya or Absolutist school. So also when partial truth is mistaken to be the whole truth, it leads to a fallacy as is done by the Materialistic school. Though words are adopted as medium of expression of the meaning of an object, they some times prove to be inadequate to convey the correct or conventional meaning. By the use of a metaphor or figure of speech, the literal meaning of the words is completely changed e.g. word Gopala would literally mean protector of anything that moves but conventionally the expression is used only for Lord Shri Krishna. So the word Jina In Jaina theology is used conventionally for a Liberated soul, though its literal meaning would be conqueror of any worldly object. We describe a dull fellow as being pigheaded in the conventional sense but literally the expression means a person carrying a pig's head. So to equate the literal meaning with the conventional meaning would result in a fallacy (sabda–arth nayabhāsa). So the system of Naya (Partial view point) in order to avoid possible errors or fallacies in our judgments, uses the prefix *Syāt* i.e. relatively speaking, as a safeguard, though unfortunately its critics fail to follow the spirit underlying it.

The fallacy arising from absolute view point can be further illustrated by the English Maxim or saying that *it is the last straw that breaks the camel's back*. This is only partially or relatively true and not absolutely true, because in reality the cause of breaking the camel's back is not the last single straw but the whole bundle of thousands of straws that are collectively responsible for complete breakdown of the camel's back. So according to Jain Logical school, the commonly accepted maxim contains only a partial truth and not whole truth.

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Jaina Theory of Karma or Law of Righteousness

(Part I)

Jain Law of Karma–a special asset of Jain philosophy :-

With a view to acquaint a lay reader with the broad features of the Jaina Doctrine of Karma in comparison with the conception of Karma put forth by certain other schools of thoughts, I propose to discuss this topic in two parts. Jaina writers have treated this subject otherwise vast and abstruse in a logical and rather scientific way. This Doctrine of Karma is also called the Law of Righteousness or of cause and effect (Nimitta-Naimittika). As observed by *Dr. Radhakrishnan*, "*Jaina Law of causation or Karma is an important contribution of Jainism to Indian thought*". As this principle of Karma is vitally connected with the moral conduct of human beings, with the ethical aspect of life and also with the spiritual liberation in the final analysis, Dr. Radhakrishnan in his First Vol. of "*Indian Philosophy*" has rightly observed "During the period of moral decay in the past, we had ascetics, Tirthankarās or fordmakers i.e. those, who discovered the way to cross to the other shore of the painful ocean of (Samsāra) Household-life, who claimed to be founders of new paths. Gautama and Mahāvira were the most prominent social and moral reformers of that age. The illogical combination of Upanishadic monism and the Vedic polytheism (worship and sacrifice offered to many Gods to please them) could no longer live together. Reconstruction of better human values was the greatest need of the hour. *A deeper and more spiritual religion, which could come down to the common life of man, was what the times were waiting for. The Budhists and the Jains pointed out to the artificial conditions of the then* *prevailing religions and attempted a reconstruction, emphasising the ethical needs of the spirit*". Under similar circumstances of moral decay in Europe, Bertrand Russel in his History of Western philosophy observes in connection with the rise of Reformation as a protest against the papal power and the moral decay on the part of the priest-craft as follows : "Religion in Italy had decayed much in the 14th and 15th century. People felt no reverence for the Borgias and Medicis, who professed to save souls from purgatory in return for cash, which they squandered on luxury and immorality. So the Rulers and the people alike welcomed Martin Luther's theological innovations as the greatest need of the hour".

Law of Karma both practical and logical :-

If we trace back the ancient history and the advent of Tirthankarās, we find that whenever anarchy in thought was leading to anarchy in morals, it were the Jaina sages and saints, who, by their own examples, not merely by mere precepts or theories, but by actual practice in daily life, tried to reconstruct the demoralised society by putting it on a righteous path by driving home to their followers the benevolent effects of Jaina principle of Karma or righteousness. *This Jaina Doctrine of Karma is not only practical but highly logical, when it lays down that a man himself is responsible for the inescapable consequences flowing from his own acts, words and thoughts in life*. We all know the simple truth underlying the age-long adage or maxim "*Reap as you sow*". The fruits of our deeds good or bad are to be inevitably experienced sooner or later by us even in our daily life. It is common experience all over the world that good begets good, anger begets anger, smile begets smile, cheerfulness leads to cheerfulness. So in brief we get back out of life what we ourselves put into it.

Karma means Sow and Reap theory :-

A western writer has nicely described this "Sow and Reap theory" as follows :

"Sow a thought and reap an action,
Sow an action and reap a habit,
Sow a habit and reap a character;
Sow a character and reap a destiny"

Jaina thinkers would like to qualify the above conception by using their favourite prefix or adjective (Samyak) "good" before the words, thought, action, habit etc. in the above description, so that it would fully accord with the Jaina theory of Karma. This Doctrine of Karma or causation is partly connected with the past and future life, which I shall discuss in this first part and partly with our knowledge or ignorance leading to different kinds of Karma with which I shall deal in the next part on this topic. Law of Karma is a necessary corollary to the conception of the endless whirling wheel or the cycle of birth and death ceaselessly rotating and resulting in impermanence of our present life, (prapañca or samsāra) Human household with all its paraphernalia.

Materialistic School's View only Superficial :-

The materialistic schools of thought, such as Indian Charvaka school, Epicurean school in western thought or Omar Khayyam's thought in Persia, reject this theory of rebirth and argue that nobody has seen the soul existing apart from the body and so according to them it is foolish to think that the soul is going to reap the rewards of its present acts in a future state, because life is made up of five elements, which are just dissolved at death and so there cannot be a rebirth or a hell or heaven; and that Nature does not care for human values good or bad, as the sun and moon shine equally on virtuous and vicious. Virtue, according to this school, is a mere man-made delusion; and enjoyment is the only reality and so there is no necessity to control our passions and sexual instincts, which are Nature's Legacies to mankind. "Eat, Drink and Be merry for tomorrow we may die" is their slogan. *All over the world, deep thinkers have rejected this narrow and selfish Materialistic view point, because consciousness or living* *energy exhibited in the form of soul or spirit, is not the property of the physical body*, and such a materialistic attitude cannot sustain the society as a whole. There must be a controller or a Master for the body and consciousness belongs to that controller apart from the body. Longfellow, a seer poet, in his immortal poem called Psalm of Life rightly observes with reference to human perishable body and survival of the soul :-

> "*Dust thou art to dust thou returnst*
> *was not spoken of the soul*".

Christian theology accepts the conception of Rebirth or Resurrection though in a slightly different form from that of the Indian schools.

Occultism (Science of the Invisible) and Rebirth Theory :-

Some pleasure-seekers and arm-chair critics pose a question as to who has seen the soul.The answer is not far to seek. Who has seen the smell, the wind, the air ? Who has seen all his fore-fathers ? But still we admit their existence. So also we have to infer the existence of soul as a separate entity from certain known facts and circumstances. Body in itself is only a matter called Pudgal in Jain system. Just as a machine, like motor car, Railway Engine, or a Mill has to function through a separate agency known as mechanical energy to be controlled by some human operator, our body functions through Life energy i.e. awareness or consciousness, which operates through our senses. This Life Energy is a characteristic of the soul and not of the Body, which left to itself does not understand anything. This Life energy i.e. Power of understanding itself is the soul or spirit. Our senses and Mind constitute merely a kind of mechanism for operating the Body. The Real operator is the Soul, which can be equated to consciousness or power of understanding to put it in simple language. To a common or unwary man this subject of Invisible Soul appears to be a mystery but to a thinking mind, the mystery is unravelled on close scrutiny. Philosophy of Rebirth starts with the assumption or hypothesis that Life energy, being separate from the material body, cannot die, but it assumes different form. We know that Electrical Energy can be converted into mechanical energy. Every kind of Energy is indestructible including Life Energy. Its form only may change. So, on this scientific basis Life energy assumes a different form or shape, which we term as Rebirth of that former Life energy, which is withdrawn from its former body at its so called death. Separation of Life energy from body amounts to death as we call it. Theory of Rebirth, therefore, is not a myth or mystery but a scientific and Logical fact. Real cause of the activity of body is Life energy and not our senses or organs or our mind, which are helpless, if life energy is withdrawn from the Body. In spiritual parlance, pure Soul is omniscient and omnipotent viewed in its original form detached from its earthly existence in some perishable form for a while.

How Different kinds of Energies are operating in the Universe :-

Energy, being the genus, its species are Infinite such as : Life Energy, operating through the human and other sentient being's physical and mental activities, Electrical Energy, Mechanical Energy, Psychic Energy, mental Energy, so on and so forth. Scientists have invented some mechanical devices or Instruments for conversion, use, and transmission of some kinds of power or energy with the aid of Radio, Television, telegraph, wireless communication etc. Just as Sound Energy can be transmitted to far off places as can be seen from Radio reproducing human voice throughout the world, so also images of distant objects, scenes, and performances can be got reproduced by means of Television with the use of Light Energy. Similarly thoughts can be transmitted by one mind to another similar receptive mind on similar wave lengths of thoughts. This branch of science of Telepathy for transmission of thoughts, or another branch of science of clairvoyance i.e. seeing mentally what is happening far away beyond human horizon depending on Exceptional Insight or faculty are still to be explored by scientists. *Without outside aid such as radio, television etc., only Seers & Sages with the aid of their exceptional faculties, try to develop their Inner vision or Insight for seeing far off things and transmission of their thought-energy to other receptive mind.* Such exceptional Energy of thought and of sight or vision is possible only in occult sphere i.e. Invisible part of the Universe operating with the aid of Invisible energies apart from the Visible part of the Universe, which can operate ordinarily with the aid of our senses and perception in a limited sphere. Life Energy or Spiritual Energy possesses infinite power or strength, which is hidden but capable of being manifested by long process of evolution or development.

How Jain Theory of Rebirth is Scientific :-

Rajasthan University has, of late, started a special study Department of Parapsychology, of which Dr. Banarjee is the Director, who has toured so many countries and investigated thoroughly hundreds of cases of persons having memories of past life and has observed that Rebirth theory (or theory of reincarnation) is not at all fantastic but is scientifically credible and that this theory can stand scientific test. Similar is the view point enunciated by Umāswāmi, an eminent Jain Saint author in his illustrious work called the Tattvārthasutra or Moksa–shastra, Science of Liberation. He puts in a nutshell the Jaina Doctrine of spiritual Liberation in his opening aphorisms Nos. 1, 2 & 3 in the following words□

□ सम्यग्दर्शन ज्ञानचारित्राणि मोक्षमार्गः ।।१।।
तत्वार्थश्रद्धानं सम्यग्दर्शनम् ।।२।।
तन्निसर्गादधिगमात् वा ।।३।। तत्वार्थसूत्र

"Right faith, Right knowledge and Right conduct are the three rungs of a spiritual ladder, leading to Liberation of the soul housed or imprisoned in some physical form or other. Faith in the real Nature of a substance, i.e. Jiva (soul) and Ajiva (matter) as being distinct, the former being temporarily linked to the latter till its final redemption, the Right Faith (Samyagdarsana), which arises either naturally or by intuition or inner vision or from Impressions of past life i.e. without any outside aid or it arises from the knowledge acquired by reading scriptures or learning from others.

Continuity of the Past into the Present (Death only disintegrates Life energy from body) :-

Though himself in disagreement, Bertrand Russel in his History of Western Philosophy observes "Socrates has argued in support of the survival of soul after death by asserting that knowledge is recollection. Knowledge, being the characteristic of soul, the soul must have existed before birth. Certain ideas are not based on our experiences. This shows we must have brought certain experiences from our past existence". The Jaina Law of Karma tells us that there is a continuity between the past and the present: that the present accords with the past. The past is drawn up into the ever moving flow of time. We cannot escape the effects of our past acts. The past, in a real sense, produces the present and the future. *The Law of Karma is the principle working out justice in our human relations*. It is because of the difference in their Karma that all men are not alike. The principle of Karma accounts for the difference between man and man in respect of their physical, social, mental, or ecocomic condition, race, complexion, height, character, knowledge etc. Even the twins born of the same mother are not alike in a l respects. Men are only temporary links in a long chain of causes and effects. The history of an individual does not really begin at his birth but has been shaping itself for years together in the past; and on this hypothesis only the apparent difference between man and man is explainable. All life is a kind of force or energy existing in the form of consciousness. *The consciousness of* *a dying man is neither buried nor burnt with the body but it continues as a desire for a new life, when that force is disintegrated from the body at death.* The ever rotating wheel of birth and death suggests that Death is nothing but new birth cradled in flames or nurtured in tombs. *The energy passing out from the dead body, though called death, is not the death of the consciousness or force or energy but it tends to assume a new form, which we call rebirth of that undying consciousness or energy. Descartes*, an eminent western philosopher, observes "*Thinking, feeling, willing etc. are the functions of the soul. Consciousness and mental activity are independent of the body*. Therefore, soul is independent of the body. Even without body, soul can function".

Upanishadic conception Vs Jain conception of Karma :-

While Upanishadic conception of Karma as enunciated in the Gitā repudiates the notion of an individual claim and preaches merger of individual soul in the Universal soul, on liberation, thus the whole setting of the Gita, being an exhortation to action as a disinterested duty, Jaina Law of Karma, on the other hand, lays emphasis on individual responsibility on the doer of any deeds, good or bad, because *Jaina philosophy of spiritual liberation is individualistic. Karma is an automatic law according to Jaina school, while according to Hinduism it acts under the behest of God.* Karma according to Jaina school may be good action or evil deed, (subha or Asubha) each leaving its own effects on the soul.

Jain theory of Karma as expounded by Jain writers :-

In aphorisms Nos. 1 to 3 in chapter VI of the Tattvārthasutrā, the author defines (Karmayoga and Ashrava) i.e. Karma and their effects as under :☐

☐ काय वाङ्गमनः कर्मयोगः ।।१।।
स आस्रवः ।।२।।
शुभ पुण्यस्य, अशुभ पापस्य ।।३।। (तत्वार्थसूत्र).

Karmayoga means that the effects of our deeds or actions done by our body, speech, and mind constitute the Influx or Entry of subtle Karmic particles in the soul space (āsrava), good deeds leading to merit (or punya), evil ones resulting in demerit (pāpa), ultimately leading to further bondage (bandha) or liberation (moksa) of the soul according to the effects of our deeds. The theory of Karma is further expounded by pointing out that our feelings and passional emotions i.e. Kashāyas leave their own effects on soul and that gradual stoppage (saṁhara) of our evil desires and emotions will lead to nullification (nirjarā) of the evil effects of Karma left on our souls and thus finally resulting in complete liberation (moksa) of the soul from our Karmic effects.

In support of the Individualistic responsibility for the Karmic effects of one's deeds, Jain writer by name Amitagati□ has rightly observed that *the doer of every action or Karma, good or bad, past or present, must himself reap the fruit thereof. Nobody else can share his lot. Thus cause and effect represent earlier and later stages of a continuous process.* One state transmits its causal energy to some newly born germ. We really know that it is our *Will* (Desire) that determines our acts. Our will is the pivot, round which all our activities move.

Western Philosophers and seer Poet's View of Karma or Will-power :-

Even western philosophers, like Schopenhauer, call this Doctrine of causation as the Doctrine of will somewhat corresponding to what Indian schools call Karma. An English seer-poet, *Wordsworth*, observes :

"The eye cannot choose but see,
We cannot bid the ear be still;
Our bodies feel wherever they be
Against or with our Will".

□ स्वयंकृतं कर्म यदात्मना पुरा ।
फलं तदीयं लभते शुभाशुभम् ।। (अमितगति.)

Though the present is determined by the the past, the future remains open and depends on the directions of our *will*. Law of Karma or will (Desires) affords an opportunity to us to improve our present lot. What a student of Natural Science calls a theory of "co-relation" is akin to the Doctrine of cause and effect, which are co-related. Every event requires us to see beyond it into some preceding form of existence out of which the event has come as its evolved equivalent. Chesterton puts it "*Looking backward is a good design for living forward*" i.e. according to me it is useful for taking stock of our past commissions and omissions in order to shape our future outlook on life.

Jain Law of Karma an eye-opener to consequences :-

As stated above, Jaina Law of Karma or causation makes the doer conscious that if he does good deeds now in this life, he can naturally reap their fruits. *The causal explanation of unbroken continuity accounts for rebirth also. The reborn being is what its past acts have made it.* Karma keeps going the life process till there is complete extinction of further existence by destruction of all passions (Kashāyas) arising from our ignorance and till the attainment of Nirvāna a kind of timeless existence, full of peace and eternal bliss. Jaina conception of parinirvāna (Highest Beatification) is indicative of a complete, final spiritual liberation without any rebirth at any time, a state of unconditioned freedom. It may be described to be the Silence Beyond or Timeless Existence -existing only in the form of Doctrines preached by the erst-while human personality of the liberated being; we have to worship his Doctrines, as he ceases to assume any particular physical form, as stated so significantly by the eminent author of the Tattvārthasutrā, spiritual science, in his opening benedictory Verse☐ which means we have to worship or pay

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☐ मोक्षमार्गस्य नेतारं भेत्तारं कर्म भू भ्रताम् ।
ज्ञातारं विश्वतत्वानां वंदे तद्गुण–लब्धये ।।
(तत्वार्थसूत्र) (मंगलाचरण).

homage to the virtues and the Doctrines preached by the Jaina Prophets or Liberated Beings whilst in their erstwhile human personalities–with a view to acquiring their virtues for our own salvation.

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Jaina Theory of Karma or Law of Righteousness

(Part II)

Karma-a kind of moral law and Foreign thinker's View:-

In the first part on this subject, I pointed out how the conception of Karma in Jainism is more logical and scientific than in certain other schools of thought in as much as, it can be viewed as a Law of causation or Theory of Reap and Sow and how each individual doer of deeds good or bad reaps the effects thereof either in his present or future life. *Law of Karma is the counterpart in the moral world of the physical law in nature, and as such it is the Law of Righteousness. According to the principle of Karma there is nothing uncertain or capricious in the moral world. We are bound to reap sooner or later what we have sown or will sow.* Every little action leaves its impress on our character. The attempt to by-pass the law of Karma is as futile as the attempt to overtake one's shadow. No doubt I or you can live as I or you like but then my or your choice would be irrevocable and we cannot escape the consequences thereof. Carlyle has tried to expose so finely the self-deception of a conceited person thus "Oh you Fool I, thinkest thou that because no Biographer like Boswell is there to note thy jargon (i.e. evil deeds), it, therefore, dies, and is buried ? Nothing dies, nothing can die. The idlest word thou speakest is a seed cast into time, which brings forth fruit to all eternity. Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap".

Jain Karma theory not Fatalistic :-

Some writers try to misinterpet this Law of Karma as the Law of Pre-determination or a Fatatistic view point, which conflicts with the claims of ethics and religion. Jaina Doctrine of Karma sets out a kind of orderliness of natural process as well as spiritual growth by its classification of Karma (actions) into two categories (subha and asubha) according to the respective effects of good or bad deeds leading to one's spiritual growth or decline. Kārmic force or energy is the connecting link between the soul and the matter including the physical form it assumes till their partnership is dissolved by final spiritual liberation, A noted Jaina Saint writer by name *Samantabhadra poses a question to the Fatalists in his Sanskrit work called Āptamimāsā*☐ which means in brief, if fate alone were to shape our destiny, where is the scope for human effort and spiritual liberation ? Effort will be fruitless, if only Fate is responsible for our evolution or degeneration. Verily our present effort alone will constitute our future destiny, though you may call it Fate, if you like. Apart from our own past omissions and commissions, whose natural resultants we experience now, there is really no force or power as "*Whimsical Dame Fate*". Fatalists are virtually idlers or inactivists according to this illustrious Jaina Saint Teacher.

Mind and Matter and Utimate Effects of Karmic Energy On Our Soul's progress :-

Shakespeare has echoed a similar sentiment in his comedy named 'All is well that ends well' as follows : "*Our remedies oft in ourselves do lie, which we ascribe to heaven*". So also the Jaina school of Karma rejects the Fatalistic theory and fastens the responsibility of one's acts directly on each

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☐ दैवादेवार्थ सिद्धिश्चेद्दैवं पौरुषय: कथम् ।
दैवतश्चेद–निर्मोक्ष: पौरुषं निस्फलम् भवेत् ॥ Verse (88)
पौरुषादेव सिद्धिश्चेत् पौरुषं दैवत: कथम् ।
पौरुषाच्चेदमोघं स्यात् सर्वप्राणिषु पौरुषम् ॥ Verse (89)
(आप्तमिमांसा)

individual as being inescapable. *All moral conduct is a kind of preparation for the final state. So the principle of Karma is vitally connected with the ethical aspect of our life.* Karma according to Jainism is of material nature (paudgalika), because our thoughts and ideas affect our character and shape the tendencies of our souls according to our character good or bad. *The matter likely to assume the form of Kārmic energy peruades all the cosmic space.* It operates on our souls by its union with the souls. *It has the peculiar property of developing the effects of merit and demerit* (punya and papa), *pain and pleasure in the soul*, which by its contact with the outer world becomes so to say penetrated with particles of the subtle matter resulting in Kārmic link. These particles of matter are of the nature of Karma and build up a special body called (Kārmana sarīra) i.e. material or physical Body, which chains as it were, the soul till its final emancipation. *This Kārmic matter retards the progress of the soul.* Jaina thinkers have emphasised that the trio of body, mind and speech contributes to formation of Kārmic energy. The same idea is expressed in the Sanskrit maxim□ which means, *verily our thinking mind is equally the cause of Kārmic bondage and liberation of our soul.* While Milton's Satan says "Mind in itself can make a heaven of hell and hell of heaven", Shakespeare in his famous comedy called "*Twelfth-night*" makes Antonio remark to Sebastian as follows.

> *"In Nature there is no blemish but*
> *the mind, None can be called deformed*
> *but the unkind; Virtue is beauty but the*
> *beauteous evil is a devil",*

Prof. Hirianna's tribute to Jain Philosophy :-

Prof. Hiriyanna, a noted professor of philosophy from Mysore State, has rightly observed in his discourse on Jainism that *Jaina Philosophy is not merely a way of thought but it is*

□ मनः एव मनुष्याणां कारणं बंधमोक्षयोः ।

also a way of life. Its fundamental maxim is "Do not live to know but know to live". So Jainism teaches you how to live and what kind of life to lead, with a view to attaining your real salvation. *While Jainism accepts asceticism as a final step to spiritual liberation, some superficial observers criticise this Jaina theory of asceticism as being impractical and unsuited to modern age. They forget to see that acseticism is not a thing to be laughed at or lightly trifled with, because really it is a sign of self-knowledge, extreme self-sacrifice and renunciation* in a spirit of disattachment from household life, which usually breeds more and more influx of Kārmic energy into our soul space. Asceticism is not timidity but on the other hand it indicates spiritual heroism. It is only when Real i.e. spiritual knowledge dawns upon a person, that he adopts asceticism as a way of life to attain spiritual salvation. Similar principle of self-sacrifice and renunciation is contained even in the western maxim *"Do not live to eat but eat to live"*. Just as there is no royal road to learning, there cannot be an easy path or a short cut to one's ultimate spiritual liberation, except the path of gradual dis-attachment or renuciation from the materialistic pleasures.

Karmic Bondage, a Concomitant of worldly life :–

Now naturally a lay reader may pose a question as to how Kārmic bondage affects a soul. No doubt the soul is intrinsically pure, omniscient and omnipotent but by its having been in association with the Karmic matter from beginning-less time, which has led to its physical form and consequent sensual desires, it suffers transformation in this cycle of births and deaths. Evil desires and passions are not really the attributes of the soul in its pure original form or essence. Our sensual instincts and desires, our feelings and emotions, are all the attributes of our mind housed in our body, though they leave their own impress on the soul in its company with our physical forms, and the result is the enslavement of the soul to its external, material environment. Like Dr. Jackyl and Hyde, a man's personality is, therefore, dual consisting of a spiritual as well as material element. The object of life is so to subdue the material element as to shake off its malignant influences and thereby enable the soul or spirit to reveal all its inherent excellences in their fullness. The ancient sage writer Samantabhadra in his memorable work called Āptamīmāmsā or Discussion abuot Āpta (soul) has pointed out how in proportion to the gradual spiritual evoluttion to its original pure omniscient form, the Kārmic force gets annihilated, like the rising sun driving out the darkness by its illumination. Here we can liken the Kevalajñāna or Omniscience to the Rising sun and our illusion or ignorance to the darkness as an obstacle to knowledge and intuition.

Karmic Energy-Soul's obstructing Curtain :-

According to the Jaina Law of Karma, soul's intrinsic capacity to know and understand everything is obsured by a Kārmic veil or a cover, which, therefore, interferes with the power of perception. Perfect enlightenment, being the very essence of soul, can be reached, when the Kārmic walls or obstacles are broken down in their entirety, then the Individual soul becomes omniscient without the aid of any external agency like senses. Ancient Greek Philosopher, Plato, observes that while in company with body, the soul cannot have pure knowledge.

Different kinds of Karmic energy :-

Jain school of Karma divides different kinds of Karmas into two main categories called Ghāti and Agnāti i.e. Harmful and unharmful to souls. Under the first category of harmful karmas, four kinds of Karmas are set out i.e.(1) Jñanāvāraṇīya–the Kārmic force, whjch creates a kind of cover, or veil or curtain over the inherent knowledge of the soul in its original form thereby preventing the soul to exercise its function of knowiug a thing as it is. A righteous man by his continued efforts can destroy that obstructing media by following the part of Right knowledge, Right faith and Right conduct as was done by liberated souls in the past, (2) Darsanāvaraṇīya - the Kārmic force which obscures right intuition and faith of the soul by spreading a kind of cover over it. All knowledge and intuition, i.e. both Jñāna and Darsana, which constitute the real nature of soul, can manifest themselves in their true nature, when the Kārmic obstructing media or curtain is removed. The impediments are our own passions and emotions, which lead to inflow of Kārmic matter or energy into the soul-space and prevent the soul from exercising its natural function in its full measure. Owing to the Kārmic curtain over the soul in different degrees of its thickness, we find intellectual disparity between man and man. The third kind of Karma is Mohanīya. that which disturbs the right attitude of the soul with regard to faith, conduct, passions and emotion and produces illusions, temptations, doubts, errors and other mental disturbances (4) The fourth kind of Karma is Antarāya, that which operates as a hindrance in doing good deeds inspite of our keen desire to do them such as desire for giving charity etc. being frustrated.

Under the Aghāti Karmas there are four kinds as set out (5) Vedaniy, the Kārmic force generating pleasures and pains leaving their respective impact on the soul space, (6) Āyu, that Kārmic energy, which determines the life period for a articular bodily form assumed by a particular soul, (7) Nāma, the Kārmic force giving rise to particular kind of physical form or body, which a soul may assume according to our previous actions and reactions, (8) Gotra Kārma, which leads to the rebirth of a soul in a high or low, rich or poor family. Thus according to Jaina school, it is the Kārmic force that shapes the destiny of a particular being by the association of his or its soul with a particular kind of physical form, rebirth in a particular state or condition. These aforesaid eight main divisions of Kārmic force are further subdivided into 148 kinds or even more with reference to different kinds of knowledge, intuition and other emotional or mental factors, according to the Jaina theory; but that part, being meant only for detailed and deep study of the subject, is beyond the scope of my present broad discourse of the theory of Karma.

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Comparative View of Jaina Theory of Twelve-fold Reflection or Meditation

(Part I)

The Important Jain works on Meditation :-

In this and the next part of this subject, I propose to discuss briefly the importance of Anuprekṣa or Reflection in general as in Jainism in comparison with that in Vedāntic and western schools. During one of my visits to Bahubali, I had the good fortune of meeting His Holiness, Acharya Samantbhadra Swamiji, who gave me the Kartikeyānuprekṣa and Tatvārtha Sutra, two well known works on Jaina Theory of Reflection and encouraged me to have at least a passing peep into the subject. I am also indebted to my scholar friend, Dr. A. N. Upadhye for his lucid and illuminating English Introduction to the Kartikeyānuprekṣa, which gave me an insigt into the subject. However for the present, I address myself to those lay readers, who have never pried into the subject, which is rather a difficult one.

Significance of Meditation :-

Anuprekṣa is primarily connected with a deep reflection by bringing to bear all our mental power and activity cn a given snbject with a view to acquiring the Right knowledge of the subject concentrated. Man may acquire knowledge in various different ways of which, reading may be considered as best, imitation as easiest, while reflection as the noblest way. Kumārswāmi, the illustrious author of Kartikeyānupreksa, defines "*Anuprekṣā (Reflection) as pondering on the Right* *principle*, while Pujyapada in his famous commentary on the Tatvārtha-Sutra defines it as□(1) *pondering on the Real Nature of human body & other matters connected therewith.* He further clarifies it★ by observing (2) that meditation is to contemplate deeply on a subject, which is already learnt by us either by hearing from others or by reading the scriptures. In the realm of Jaina theology and philosophy, the subject of meditation ranks very high, as the main object of meditation according to Jaina thinkers is to attain the Right knowledge of the real nature of one's Self apart from one's body coupled with the Right Belief in the right principles including the Right conduct in our daily life with an ultimate aim of spiritual Liberation. Umāswāmi, a noted Jaina saint thinker, has laid primary emphasis on "Right Faith" 'Samyagdarshan' in his famous work called Tatvārth Sutra also known as "Mokṣashāstra" scripture of spiritual Liberation. His immortal work consists of small Aphorisms or Sutrās, but each containing a fund of hidden meaning. He equates Right Belief to Right Vision⊙ in Aphorism No. 2 and Aphorism No. 3. Right vision is the right belief in the real nature of things including soul (Ātman). *According to Jaina ideology, Right Belief is the foundation of Right knowledge and Right conduct*, which would be only additional decoration to Right Belief or Vision, *which arises either naturally by intuition or inner Vision❁ or our past recollections without any outside aid* or from reading or hearing from scriptures. ❋Right *Belief is not identical with blind faith* or credulity of a gullible creature but it is reasoned and tested knowledge as illustrated in Aphorism No. 6□ Pramāna or *Real knowledge*

□ शरीरादीनां स्वभावानुचिन्तनम् अनुप्रेक्षा ।

★ अधिगतार्थस्य मनसाभ्यासोऽनुप्रेक्षा ।

⊙ "तत्वार्थश्रद्धानं सम्यग्दर्शनं ।'

❋ "तन्निसर्गादधिगमाद्वा" ।

❁ सम्यग्दर्शन

□ "प्रमाणनयैः अधिगमः ।"

means tested and accompanied by Nayās i.e. *logic and reasoning*. According to Jaina teaching, if any doubt arises in your mind about the right principle, it should not be stilled or passed over, but it should be removed by testing your belief by your reason and available evidence or material in support of it. Jainism wants a person to think for himself freely. Investigation is better than unthinking or blind faith. Certainly Reason is better guide than fear of independent thinking.

Jain System of Meditation, Scientific and Logical :-

Jaina system of Reflection deals with twelve chosen topics as fit for contemplation, which I shall discuss in the next part of this topic. Treatment of the subject of reflection by Jaina writers is so comprehensive as to cover all possible topics concerning every kind of living thing, i.e. (Jīva) and matter i.e. (Pudgala) in the Universe. While dealing with the topic of meditation, relating to universe, Lokānuprekṣa, Kumārswāmi in his Treatise has enumerated minute innumerable different earthly regions, Islands, Rivers, Lakes, Oceans and Planetary system, Growth from Mineral to Vegetable, then to Animal life and then to human life as existing in different parts of the earth in accordance with the results of their past Karmas. The treatment is so scientific that even modern scientists, who can boast of discovery in different branches of science such as Physics, Botany, Biology, Anthropology etc. may read the subject at least with some advantage in as much as the ancient Jaina writers were the forerunners of the scientific knowledge and its theories known and still unknown to the present day scientists.

Vedic Vs Jain View of Meditation :-

Reflection is not a subject, which can appeal to or attract the minds of the crowd. However, some divinely inspired or the chosen few of the great thinkers in different ages and countries have accepted Reflection and meditation on any ideal subject as the only way to acquiring perfect knowledge. Vedic school of meditation follows Yoga as a process of meditation with its three aspects namely (1) Jñāna-yoga meaning communion with God by means of knowledge, (2) Bhakti-yoga meaning communion with God by means of Devotion or self-surrender; and (3) Karma-yoga meaning communion with God by means of work or duties of a householder without expectation of any reward. Shri Ramakrishna Paramahaṁsha, a great Yogi of the twentieth century observes that a man, who living in the midst of temptations, can discipline his mind by devotional exercises (bhakti-yoga), is the real hero. According to him the object of pure knowledge is to realise Brahman, the Absolute. The Late Dr. R. D. Ranade, a Professor of Philosophy and a great mystic of the modern age, observes in his treatise on Bhagavadgitā that Gita aims at teaching the Doctrine of God-realisation. He further observes that life of contemplation takes us nearer to God. Yoga according to him is a vision of the self by the self and Kaivalya-Beatification is conception of spiritual Liberation. Dr. Ranade has paid glowing tribute to a Maharastrian Mystic Saint poet Jñāneswara, who has expounded the Vedāntic cosmological theory according to which God is the prime controller of all forces of Nature and that God orders the Sun, the Wind to move. Jaina thinkers reject this cosmological theory and reject it onl ogical grounds. Some western philosophers, like Kant, also reject this cosmological Doctrine, put forth by the Vedic school to prove the existence of God. According to Jainism the Vedic Doctrine of Trinity, that God is Creator, Protector and also the Destroyer of the Universe, is not only a logical fallacy but a sheer delusion. Universe, says Jainism, is neither created nor destroyed by any outside agency. It is self-created and eternal and will exist eternally with modifications like every changing thing in the universe. God, viewed purely as a conception of Liberated Soul, ceasing to exist in any visible form known to mankind, cannot be conceived as taking part in the activities of either the Nature or our earthly life.

Bramha-pervaded Universe, not acceptable to Jain School :-

In the couplet No. 234 of Kārtikeyanuprekṣa, while dealing with Lokānuprekṣa, reflection on the nature of Universe, its illustrious author, Kumāraswāmi, has tried to explode the Vedantic Brahmaswarup theory of the Universe, which lays down that Brahma is all pervasive and dwells in all living and non-living things in the Universe. This Brahmādvaita theory considers the whole Universe as Brahmaswarupa i.e. of the nature of Brahma (Supreme Being). According to Kumāraswāmi and other Jain Teachers, this Brahma-pervading theory is faulty, because, if every being possesses the nature of Bramha, the supreme perfect Being, the Absolute Reality, the Beatific state of the Supreme Liberated Soul, or called by any other name; then there would be no difference between a Brahmin and a Chāndāl (sinful being) for a Chāndāl is as much of the nature of Brahma i.e. of pure perfect nature, as a Brahmin is chāndālmaya i.e. of sinful nature. According to Kumāraswāmi, a great Jain Meditationist, this is simply Avidyā, sheer ignorance, or distorted thinking. If this Brahma theory is to be accepted literally, then there would be practically no difference between Puṅya and Pāpa i.e. good and bad deeds, Hell and Heaven, Enslavement and Liberation of the soul, Bandha and Mokṣha. Therefore, it is neither proper nor logical to consider the whole world as being of one uniform nature (Ekaswarupa).

Dr. Radhakrishan's analysis of different Schools :–

Dr. Radhakrishnan, a great recent thinker and a philosopher of international repute, observes in connection with the teaching of meditation "while Buddhism aims at a life of contemplation, Bhagavad-Gitā aims at a life of action". But it should be remembered that *long before Buddha, Jainism had preached life of Anupreksā or contemplation as an ideal one.* Aristotle, an ancient Greek philosopher, after examining different schools of philosophy, is ultimately inclined to the life of contemplation in preference to the life of activity. *Life of contemplation is almost divine.* Aristotle says "It is only when we are contemplating scientifically, philosophically, intuitively, and on a higher level, that our mind can go upto Divine Theoria. It is in such cases of Impersonal Contemplation that we can dispense with the society of others". Aristotle's view comes somewhat nearer to pre-existing Jaina view of contemplation.

Views of Some Western Thinkers :-

Wedgwood, a recent western writer on meditation observes "that meditation, by power of concentration; creates a channel, through which the Spiritual principle–the Real man - may irradiate the lower personality. It is the reaching out of the mind and feeling towards an ideal and the opening of the doors of the imprisoned lower consciousness to the influence of that ideal. To the eye of the spirit the beauty of a woman gives no cause for carnal desire". Another recent western writer on Meditation by name *Clara M. Codd* observes "that meditation is primarily a mental process directed to a spiritual end, but in its first stage, it may be considered as a systematic and sustained thinking. *The Light of the Mind held steadily shining in concentration yields the fruit in the form of understanding. Soul is the immortal man. He is the God in you, the hope of glory.* Deep within us ever resides the hidden man of the heart in that, which is not corruptible. The original in us is not sin but Divinity". Jaina view of meditation also lays down that our soul is pure and embodiment of khowledge, which is capable of knowing reality and is absolutely pure, till it is contaminated by its temporary contact with its outward physical form. Some of the Christian Saints have echoed the earlier view of Jaina thinkers on meditation. Saint Ambrose says "We are to become that which we are. This is the true goal of meditation."

Deep and steady Contemplation under Jain System :-

Jainism lays special emphasis on deep contemplation by focussing one's attention and mind on one of the twelve topics of reflection at a time, the collective aim of which is Liberation of Soul, and to become a deathless and ceaseless being by whatever name one may call that Nirvāṇa or Beatific state of Final Bliss. Jainism wants us not to contemplate at random but only on the Right Principles i.e. the True Nature of things (Vestu-swarupa), including human body and soul without taking anything for granted. I shall take up the discussion on the twelve topics of reflection according to Jain school of meditation in the next part of this subject.

Comparative View of Jain Theory of Twelve-fold Meditation

(Part II)

Significant Selection of twelve Subjects of meditation:–

In the first part of this subject, I pointed out the importance of Reflection-cum-meditation in general and its Jain Theory in particular in comparison with some other schools of Meditation. A Galaxy of ancient Jain Saint Writers on this subject such as Umāswāmi, Kumārswāmi, Kundkundāchārya etc. have significantly enough chosen *twelve topics, worthy of meditation. These topics may serve collectively as a Flight of Steps leading to Spiritual Liberation.* The celebrated author of Tatvārthasutra (IX–7)called science or scripture of Spiritual Liberation, defines (Anupreksạ) or Meditation as deep reflection on twelve topics to be noted hereafter.★Kumāraswāmi's treatment of this subject, though simple and illustrative, is too extensive for a casual reader, while Umāswāmi in his dignified Style in Sanskrit tries to put much of hidden matter and meaning in a condensed and suggestive way in the form of Aphorisms (Sutrās)in chapterwise and subjectwise treatment, while, if brevity is really the soul of wisdom, Kundkundāchārya's brief treatment of these twelve topics within a short compass of 80 to 90 verses will satisfy the need of a layman in following the main outlines of the subject without much taxing his brain.

★ अनित्याशरण संसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरा।
लोकबोधिदुर्लभ धर्मस्वाख्याततत्वानुचिंतनमनुप्रेक्षा ।।
—तत्वार्थसूत्र (९–७)

First Group of three allied topics :-

My main object in this discourse is not to present any detailed authoritative study of this difficult subject but to set out in brief the significance of these twelve topics of meditation. As the same Land-scape presents different views from different positions, some of these twelve topics of meditation are likely to overlap each other, I woule like to classify them under groups comprising allied topics. The first group can include the first three topics. (1) Anityānuprekṣā i.e. Transitoriness. (2) Asharan i. e. Helplessness. (3) Saṇsar i. e. Rotation of Birth and Death. *A stndent of Meditation accor-ding to Jaina theory is advised to focuss his attention on considering how every object in the Universe is subject to change and decay. Nothing worldly is eternal or everlasting except one's soul or Atman. Hemachandra,* a gifted Jaina writer has so picturesquely tried to illustrate the *transitoriness of physical objects in a poetic form*❁, which means what is noticed at the time of sunrise is not to be found at the noon, what is observed at the noon vanishes by sunset. Verily in this ever-changing world, the change is mirrored in the transitoriness of all the objects around us. The same writer has figuratively illustrated the fickleness of the Goddess of Wealth and the passing phase of youth in another verse which□ in brief, means that *a man's earthly pomp and glory, his skin-deep beauty, his rashful youth, the circle of his associates including his dear and near ones are all fickle and illusory* and *fade away like one's dreams.* This Jaina poet thinker alerts his readers that *transitoriness, being the normal way of all the*

❁ य प्रातस्तन्नमध्यान्हे यत्मध्यान्हे न तन्निशि ।
निरीक्ष्यते भवेऽस्मिन् हि पदार्थानामनित्यना ॥ —हेमचंद्र

□ कल्लोलचपला लक्ष्मीः संगमाः स्वप्नसंनिभाः ।
वात्याव्यतिकरोत्क्षिप्त तूलतुल्यं च यौवनम् ॥
इत्यनित्य जगद्वृत्तं स्तिरचित्तः प्रतिक्षणम् ।
तृष्णा कृष्णा हिमंत्राय निर्ममत्वाय चिंतयेत् ॥

worldly possessions, one should reflect on detachment form one's hold on his family life.

English Poet's View of Transitoriness of human life :

The transitoriness and misery of human life is poetised so finely by *Sir Edwin Arnold* in his famous Epic poem on Lord Buddha's life and teachings in a line with earlier Jaina teachings :

"Lo ! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife,
Oh ! suffering world.
Oh ! known and unknown of my common flesh
Caught in this common net of death and woe,
And life, which binds to both; I see, I feel,
The Vainness of life's joys, the mockery
of all its best."

So also *Gray's Elegy* (a mourning song) may be recalled here :—

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth ever gave
Await alike the inevitable hour
The Paths of Glory lead but to the grave."

Helplessness of Man against Death and Decay :-

So according to Jaina school of meditation, it is a sheer delusion to boast of our high birth or social status, our physical valour, our wordly belongings, our sense-pleasures, which are all of temporary duration like bubbles on water and are the results of our un-bridled selfish desires and evil instincts (Moha and Kaṣāyas). So detachment, as far as possible from such temporary pleasure-giving obiects will naturally result in spiritual happiness, which is all real and eternal. *Second topic of meditation is Asaraṅānupreksha i. e. Helplessness.* A man is to reflect and see whether there is really anything, which can assure him of safety and security from death. Death is inescapable in the case of every living being whether high or low, Prince or Peasant, young or old, strong or weak, good or bad. Owing to sheer ignorance, people seek protection from supernatural agencies such as deities, ghosts, planets, magic etc. As observed very correctly by a Jaina poet★, a man may be aging but his desire to live long and his lust for wealth do not age, i. e. they are almost co-extensive with man's life. This holds good generally of any common man or woman. So a person even by adopting shady means acquires a lot of property in the false belief that by spending it over charity, pilgrimage, erection of temples, he can redeem himself from sin and can even bargain with God for a long and happy life. Jainism denounces such delusion in unmistakable terms, as a man's mind alone is verily responsible both for a man's bondage or Liberation.

Parallel View of English Poet :-

A similar sentiment is expressed by Sir Edvin Arnold :-

"*A mighty whirling wheel of Strife and stress,*
which none can stay or stem
Ah ! Brothers and Sisters, Seek
Nought from the helpless gods by gifts and hymns
Nor bribe with blood, nor feed with fruits and cakes
within yourselves, deliverance must be sought
Each man his prison makes".

Ever Rotating wheel of Birth & Death (House-hold life)

In the view of Jaina Thinkers, it is only one's pure soul (Ātmān), which is constituted of Right Faith, Right Knowledge coupled with Right conduct that can serve as real shelter to a man or a woman. *The Topic of Saṁsāranuprekṣa i. e. the cycle or the whirling wheel of birth and death, on which one*

★ जीवनाशा धनाशाच जीर्यंतोऽपि न जीर्यंते ।

is expected to reflect, shows how the Transmigration of one's soul from life to life in different physical forms numbering as many as 84 Lakhs according to Jaina School, is moving on endlessly owing to its Kārmic or sinful associations; suffering lot of misery and torture owing to temporary sense-pleasures. Lapse from Right conduct is capabie of being remedied in due course but lapse from Right attitude (Samyagdarsana) entails a being in permanent spiritual degradation. *So Jainism lays down that knowing that real nature of Saṁsāra, rotating cycle of birth and death, is miserable, full of pain and agony,* both at the time of birth and death and also while living, *one should reflect on his spiritual Liberation to put an end to this transmigration of soul from house to house of flesh.*

Second Group of three allied topics :–

Under the next group, we can consider three topics (Ekatva, Anyatwa and Asucitva-Anuprekṣā) *Singleness of self, separatism of self from body, and Impurity of the body or physical form. From one's cradle to the grave, one is all alone, while being born, while aging, while suffering, and undergoing results of our worldly deeds good or bad. There is no real partner, who can share our lot except our own Soul* (Atmān). Neither one's wife, though called a life-partner or one's better-half, nor one's child, though one's surviving copy or reflection, can serve as one's spiritual companion or partner in the true sense of the term according to Jaina Teaching. *So a man should reflect as to how in this and his other lives, he has been suffering all alone single-handed* and his surroundings or Paraphernalia I.e. worldly belongings, including his houses, friends or foes, and relatives, is in reality only a delusion created by him. Therefore, *when Real knowledge dawns upon him, he will visualise that his selfis really seperate* (Anyatva) *not only from his entire environment but also from his own body, which is really alien to his inner self. Reflection on (Asucitva) bodily Impurity* will point out that our physical form is a repository of so many impure ingredients, such as blood, flesh, bones, night-soil, urine etc., which really should look so rotten and stinking to our spiritual eyes and nostrils, if not to our physical organs. *The very womb, where life originates, is a store-house of all impurities.* Inspite of all this impure origin of our physical form, we cling to it, as if our soul is identical with our physical impure form. However intelligent a man may be, or however well-read he may be, the *usual und common mistake a man is apt to commit is to merge his "Self" with his "Body"*. So the Jain Teachers want us to reflect on this real aspect of our impure bodies and thus try to lessen our undue attachment to our physical forms and their environments, as far as possible. This does not mean that we should begin to develop a kind of hatred or cynicism towards our bodies, simply because they are transitory, without understanding the real nature of our body as separate from our soul and to what extent we should value our body and earthly belongings. *Jaina school of Meditation does not teach any morbid or melancholic attitude towards human life and body*. On the other hand, one would find that its treatment of this otherwise difficult subject is not only logical but scientific *by holding up before you a spiritual mirror, in which your body and soul are reflected in their respective and true colours. It is in the physical man that the moral as well as the intellectual man lies hid.* It is through the bodily organs that the soul itself works. Owing to the false notion of "*Self personality*", a man forgets his "*Higher personality*" and tries to hanker after worldly wealth and comfort for old age or a rainy day.

Third Group of three allied topics :-

Under the next group, we can consider three allied or connected topics, Āsrava, i.e. entry of Karma *(effects of human activities on soul)*, Saṁvara i.e. conquest of Karma (Kashayas) i.e. our selfish and evil instincts and desires, and Nirjarā i.e. *Elimination of Karma and its evil effects by means of detachment from our excessive hold on our earthly life and its activities.* We have to bear in mind that the activities of our mind, body and speech leave their own effects good or bad on our soul. *It is common knowledge that noble thoughts,* *pure emotions, good impulses and instincts arising in our mind, when translated into our actions, will lead to virtues;* on the other hand our devilish selfishness, evil desires and animal instincts in us like uncontrolled lust and passion will lead to our moral and spiritual degradation. Jainism defines Āsrava, Effects of human activities on soul as follows:★ "The effects of our human activities, owing to our own self-deception and delusion by means of our selfish desires, and evil instincts can be verily called (Āsrava) or the influx of Karma (sinful deeds). These effects are required to be nullified (Saṁvara) or effaced from the pure and real nature of soul by conquering our animal instincts and desires such as Vanity, Avarice, Jealousy etc; so that the soul or Real self will revert to its original nature. Nirjarā i.e. Elimination of Karmas (sinfu deeds) from the soul can be achieved by reflection on the real nature of our body and soul and the effects of outside agencies thereon and then trying to gradually untie our soul from the material bondage.

Fourth Group of Three allied topics :–

Under the fourth group, the three topics remain for consideration i.e. Lokānuprekṣā i.e. creation of Univeise, Bodhr–durlabhānuprekṣā i.e. difficulty of getting real knowledge, Dharmānuprekṣā i.e. Law as expounded by Liberated souls known as Tirthankaras according to the Jaina School. According to Jain Teaching, a student of Meditation–cum reflection is to convince himself that the Universe is neither created nor protected nor destroyed by outside agencies or deities as supposed by some other schools of thought. Universe is eternal, because its constituent parts, though undergoing constant modifications, are eternal as stated repeatedly in my earlier discussion. *Universe or the Loka according to Jaina cosmology, has three regions Higher, Lower and Central with their various subregions. Knowledge*

★ मोहविकारादिवशात् ये परिणामाः भवन्ति ।
जीवस्य ते आस्रवाः जानीहि ॥

is a charateristic of soul, Jīva, i.e. Living Force. So long as spirit or Jīva is in touch with body, it experiences pain or pleasure by means of senses. Pudgal i.e. Matter helps the spirit in building up a form and various sense organs. According to Jainism, knowledge is of different kinds, such as sense–knowledge, Extra–sensory perception, scriptural knowledge, telepathy, psychic perception and Omniscience, Perfect knowledge i.e. Illumination in respect of the physical and spiritual world, which is really difficult to attain except by long practice and deep mediration.

Summary & Conclusion :-

Kumāraswāmi finally sums up *the result of reflection on the topic of universe* by observing that one, who does not become a slave to sexual enjoyment or to sense pleasures or to undue worldly attachment and temptations and lessens his desires and meditates on the real nature of the Universe and eradicates the sinful effects created on the soul by its contact with body and sense pleasure, rises to the top of the Universe i.e. becomes a perfect Liberated Soul. Under Bodhi-durlabānuprekṣā, i.e. *rarity of Real knowledge*, Kumār swāmi has pointed out how difficult it is to be first born as a human being after passing through prior numerous stages of lower life and then how still more difficult it is to attain Real Knowledge and Vision leading to spiritual evolution from the stage of human being. Under the topic of Dharamanuprekṣa, i.e. *Law of spiritual liberation*, the said author points out at length different codes of conduct for spiritual evolution for a Householder, and also for a Saint, and how one should meditate on the spiriiual principles taught by the Omniscient and Liberated Souls, who have attained the State of Nirvāṇ, Beatific or Eternal Bliss. *Jaina Teachers of Meditation have expounded these twelve topics for one's meditation to restrain the human fickle mind from wandering at random but to visualise the real naturc of one's inner self with a view to attaiinng spiritual liberation.* A study and practice of these topics will lead one to eteranl bliss.

Parallel View :-

Clara M. Codd, a western writer on meditation, has also expressed a similar sentiment somewhat akin to Jaina view of Nirvana as under :

"The thoughts and feelings are the wings with which the Soul tries to fly upward instead of revolving round the subjects of earthly life. Meditation is a method of setting those wings free, so that one day they may attempt "*The Immortal Flight of the Alone to the Alone*" and become forever one with the spiritual self''.

The Hindu Revered Acharya Shri. Madhwa, a free thinker, is a propounder of the Doctrine of spiritual Liberation of an Individual soul and its Blissful existence as a separate entity apart from other similar individual liberated souls, each such liberated soul retaining its distinctive entity in the realm of Moksa (Salvation). Prof. K. D. Tangod of R. P. D. College, Belgaum has so lucidly discussed this topic in his Article on Anand-Blissful condition in Mokṣa published in the spiritual magazine called Path way to God. in 1980 April at Belgaum by Dr. Gurudeo Ranade Trust.

Jain view of spiritual Liberation unequivocally emphasises the separateness of each liberated soul in the Realm of Siddha - Loka, Abode of Liberated Souls under Jain System. A Liberated Soul is omniscient, omnipotent, everlasting and ever - blissful in its perfect form. I have dealt with this topic in detail in my Article entitled "Hither to Happiness" now included in my Book "*Mahaveera's Mission & Message*".

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Jaina view of Self-controlled, Self-created Universe

(Part I)

Different Schools of Cosmological Theory :-

In this and the next part, I propose to discuss not only a highly controversial but equally baffling subject relating to the creation or working of the Universe from the view point of ancient Jaina thinkers Vis-a-vis certain other schools. To any inquisitive or thinking mind, a question naturally arises *as to when and by whom* the Universe must have been created and as to whether it is controlled by any outside Power or Agency in the form of God. Different thinkers in different countries and at different periods of human history have scratched their heads to tackle this ever elusive problem giving rise to different schools of cosmological explanations. According to one school the external Universe is created naturally. This is the school of Natural Creation. The second school maintains that the Universe is the effect of so many causes. This is called the Causal school. The third School holds that the whole Universe is pervaded by one Universal Eternal Force called Brahma and all living and non-living objects in the world are only different manifestations of that Eternal Force. The fourth school i e. the Jaina School propounds that Universe is neither created nor controlled by any outside Agency, because according to Jainism, the Universe does not at all require any creator or controller. Jaina philosophy is characterised by rigorous logic, by its cogency and comprehensiveness. So also according to Jaina Metaphysics, the whole Universe falls under a perfect logical division of two main categories namely Jīva and Ajīva i.e. the soul and non-soul (living and non-living) i.e. conscious or non-conscious, The non-soul or non-living category consists of five subdivisions or substances namely (Pudgala) matter, (Ākasa) space, (Kāla) time, (Dharma) and (Adharama) i.e. the two principles, conditioning the movements and stationariness of other substances. I shall deal with this aspect of the subject in detail in the next part, as I intend to illustrate for the present as to how and why Jaina view rejects the other theories of Universal creation by some Divine or other extra-cosmic agency.

Views of early Greek thinkers and later Christian view:–

After all is said and done, one has to admit that man's intelligence being limited, his mind may not be necessarily logical on all subjects of thought. Even amongst the western Philosophers, there is no uniformity in the matter of cosmic conception. Religion and Government were closely bound up in ancient days in Greece. The earlv Philosophers, like Plato, thought that Kings should be philosophers and philosophers should be kings, who should live a simple life. This Platonic conception of an ideal king is some what akin to Jaina view as illustrated in the oftquoted Sanskrit Verse□ which means that a king should both be strong and religious so as to attend to the safety and welfare of all his subjects. While Greek Philosophers, like Plato and Aristotle, maintained that the world was created out of a primitive matter to which God gave a form. St. Augustine, like many other Christian Philosophers, held that the world was created, not from any certain matter but from nothing, as was taught in the Old Testament and that God created substance and not only cosmic order and arrangement. Later Philosophers thought that creation out of nothing was impossible and so

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□ क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः ।

they held that God and the World are not separate and that God pervades the whole Universe. This school is called *Pantheistic*. Spinoza belongs to this school, which looks upon Universe as a Divine whole. This Pantheistic School corresponds to some extent to the Indian Vedāntic School, which considers the whole universe as being pervaded by Brahman or Eternal Universal Force.

According to Aristotle, God is the unmoved mover. While some things are only moved by others, other things both move and are moved by something; as this endless regress becomes impossible in this process, we must arrive at something, which moves other things without itself being moved. According to this cosmological theory, God is the real mover or controller of all the forces of Nature. God orders the sun, the moon, the wind to move, but He Himself is unmoved. This *Unmoved Mover* is God according to this school. Some of the western philosophers frankly admit that the problem of the creation of Universe by God is really incomprehensible. They say "we do not and cannot know the why and how of this world". Bradley says "It is inexplicable and beyond all intelligence", while Green says "The old question why God made the world has never been answered, nor will be. We only know that there it is". Leibniz, a German intellect of the seventeenth century, a Mathematician Philosopher, a Pioneer of Mathematical Logic, puts forth his cosmological argument that everything finite has a cause, which in turn had a cause and so on and so forth. This series of prior causes cannot be continued ad infinitum but must stop somewhere and so the first term in the *Causal Series* must itself be *Uncaused*. There is an *Uncaused cause* of every thing and this is obviously God according to Causal school. Descartes, said to be the founder of modern western philosophy, criticises this causal school by arguing that to ask which is the cause and which is the effect is as futile as asking whether the hen or egg existed first. So also Bertrand Russell, one of the greatest modern thinkers, says that when any limits are placed upon the pursuit of truth, philosophy becomes paralysed. According to him main business of philosophy should be logical analysis instead of dogmatic pretensions held by medieval Catholic School, which preached that Popes held the keys of Heaven and so a sinner could purchase liberation from purgatory by adequate monetary payment for saying masses by priest-craft for the sinner being forgiven by God.

Dr. Radhakrisnan's View :-

Like Russell, Dr. Radhakrishnan, holding a very high place amongst the recent Indian philosophers, after examining different cosmological theories observes that it is truer to say that the world is a self-limitation of the Supreme than that it is a creation of it implying thereby that God was alone once upon a time. Like ancient Greek Philosophers, the ancient Vedic school in India, maintained that the Universe was created, protected and controlled by Divine Agency in different forms in different ages. As observed by Dr. Radhakrishnan, *Rigveda represents the religion of an unsophisticated age, following worship of Nature, Fire, Sun, Moon, Lightening etc. Innumerable gods are named and worshipped in the Vedic hymns* in the early stage till the end of Vedas culminating in Vedantic or *Upanishadic school, which tried to unify all Vedic Gods into one Brahmā, School of Monism. The process of godmaking in the factory of man's mind cannot be seen so clearly anywhere else than in Rigveda.* Varuna, for example, is worshipped as God of the sky as encompassing all the world. The sun is his eye, the sky is his garment. This God Varuna has his counterpart in Greek Ouranos and in Ahuramazda of the Avesta of the Zorastrians i.e. Parsee religion. This Fire God is offered food in the form of wood or ghee. Jainism cannot conceive that a god, like a human being, feels hungry or thirsty every few hours.

How Gods were humanised in early days :-

So we see that in many countries in early days gods were humanised as having hands, feet, desires etc. So food is offered to them in the form of ghee, butter, milk, rice. Early humanised or man-made gods used to fight, feast, drink, dance, eat, and rejoice like human beings. In this way personal gods became capricious, cruel and vindictive rather than forgiving. Worship of such gods had an utilitarian motive, because by pleasing them their blessings could be secured. Early sacrifice of animals and human beings prevailed on a large scale in India. Jainism revolted against such inhuman practices and superstitions.

Jain View of Self created Universe, logical :-

Ancient Jain Saints and sages did not shirk off but boldly faced the otherwise difficult cosmological problem and offered its solution in a logical and common-sense manner. Jaina Philosophers repel the anthropomorphic tendency of early thinkers, that is the tendency to attribute human forms to deities, creating gods in man's images. Jainism is uncompromising in its conception of God. According to it, God is only the highest, noblest and fullest manifestation of all powers, which lie hid in the soul of man. God is the conception of the soul in its purest and most perfect form freed from all that is material and from rebirth in physical form, having finally attained perfect knowledge, faith, power and bliss. So the basic approach of Jaina thinkers towards the very conception of God being founded on the individual perfected and liberated soul in its essence, no such perfect soul can be conceived as taking interest in creation, destruction, or controlling of the physical world like a capricious Spirit. *Conception of personal god is alien to Jainism. Jaina school, therefore, will not humanise gods as being interested in human affairs any longer or taking part in creation or destruction of the world.* It is only the primitive and undeveloped mind that tries to take shelter under some form of god, who can either forgive a sinner or reward a meritorious person. Jaina notion of God being soul forever disattached from the worldly connection i.e. Vītarāga, it cannot stand to either well–reasoned Jaina faith or logic that such a soul, once having reverted to its original essence, should, like an earthly ruler, participate in shaping or moulding the scheme of universe.

Tendency of humanising Gods, fallacious :-

As this tendency of humanising gods prevailed in ancient Greece, an early free thinker by name Xenophanes has stingingly criticised Homer's conception of god, in as much as, Homer has ascribed to gods all things that are even disgrace to mortals, because Homer's gods freely indulged in committing theft, adultery, deception etc. Mortals deem that gods are begotten as they are and require forms and clothes like theirs. If cats and dogs had hands to paint, they would certainly like to paint the form of gods in their own images. Early Chinese and Japanese would like to have their gods short-statured and snub-nosed, as Ethiopeans used to make their gods black, Thracians used to have their gods with blue eyes like their own. This early Anthropomorphic tendency for humanising gods is responsible for different schools of various theories of universal creation by their respective gods conceived in their own images. Even in India this tendency had taken a deep root in ancient days but Jaina thinkers exposed its folly and futility as far back as two to three thousand years or even more. *According to Jainism, the theory of creation by an extra-cosmic deity or God has to first assume a desire in god to create something and this implies want and imperfection in such a God*. If a God is to be conceived as being wholly perfect and above all the human desires and wants, it follows that he cannot logically create the Universe, if he likes, like a Big House-holder or destory it if it pleases him like a Despot or protect it, if He means, like a chance benefactor. *The Universe, according to Jainism has* *neither a beginning in time, nor created by some one, nor has it an end at the hands of any destroyer;* it is not only ever-existent, but continuously subjected to modification and changes.

Jaina View of Self-controlled Self-created Universe

(Part II)

Vedic Superman Theory, a fallarcy :-

In the first part of this subject, I pointed out how the anthropomorphic tendency prevailed amongst the early thinkers, who humanised gods in their own respective images, and so naturally ascribed the work of creation of the Universe to an extra-cosmic deity. Even the early *Vedic theory of creation of the World and Nature by a Superman out of his own body as a kind of sacrifice on his part* is known as Puruṣa Prakṛti, Superman-theory. Early Jaina thinkers repudiated these different theories of creation of the world out of nothing or out of *series of accidents or causes. According to Jainism*, which is more logical and scientific in its exposition of the subject, *there cannot be a creation out of nothing. The systematic working of the Laws of Nature or of the Physical world cannot be a product of either luck or accident. We cannot conceive how a noncreative God suddenly becomes creative*, as held by Superman creation theory. If really creation of this world depends purely upon the sweet will of God, then all science, logic and philosophy will have to be abandoned as being out of place.

God and Imperfect world :-

Jaina thinkers repel the theory of an extra-cosmic deity being conceived as a whimsical despot, who may create or destory the world according to his pleasure as his play-thing. *If once we conceive God as a Perfect Being, as the highest and noblest conceivable Ideal, He cannot be logically associated* *with creation of an imperfect world, full of pain, misery, diseases,* sorrow and death coupled intermittently with transitory, material sensual pleasures. *Ideal God would rather create an ideal world befitting his ideal workmanship,* if He is to be viewed at all as an Artist or a workman. While Christianity confers sonship of God on its founder, while Islam accepts Prophet Mohamad as God's messenger in a human form and Hinduism humanises its gods as controlling human affairs on earth, Jainism tilts at such conceptions and lays down that no God or His supposed earthly Son or Agent is interested in participating in the human or earthly affairs, because according to Jaina metaphysics each man's soul is responsible for all its acts and not God. I have gone through the English translation of Kuran by Mohamadally. I find that there are number of verses in the Kuran devoted to criticism of the conception of Jesus, being God's son by posing a question as to how God had married Mary, the mother of Jesus.

Who created the creator ?

It is only the human mind in the living world that wants to find out "*whence came this world and whither it is destined ?*" Mere conjecture, howsoever attractive, cannot satisfy a searching mind as to whether there is an author of the Universe without tangible evidence or proof. The question is not left unasked as to *who created the creator or who has seen the first born?*

If it is argued that every existing thing must have a maker, then should we not expect that this Maker himself would logically stand in need of another Maker, and this process would land us in an infinite regress.

Jain Cosmological explanation :-

According to Jainism, *the whole Universe consists of two co-existing but independent categories of things, soul and non-soul (Jīva and Ajīva).* The sentient soul is the enjoyer and non-soul substance is the enjoyed, because the Jīva, *soul,* *enjoys the fruits arising out of its union with non-soul substance especially by its contact with material objects called Pudgala* in Jaina metaphysics. Jaina Doctrine of Karma or Law of Cause and effect accounts for the soul's partnership with the outer world. Jiva or Soul has consciousness for its main characteristic, while Ajīva, non-soul, or Matter, Pundgala, has no consciousness, though it can be seen, touched, tasted and smelt as observed by a Jaina Philosopher, Saint Metaphysician, called Umāswāmi in his illustrious work as follows;☐

Pudgal i.e. Non-soul-matter means the whole material or physical world having for its main attributes or characteristics, touch, taste, smell and sight or colour. The non-soul substance, Ajīva, is further subdivided into five kinds i.e. Pudgala 1. Matter 2. Ākāsa (Space) 3. Kāla (Time) 4 Dharma (Principle) or Force conditioning movement or Motion and 5. Adharma, principle or Force helping stationariness (rest) in other substances. These terms, Dharma and Adharma, have been used in Jainism in a peculiar sense, though in popular parlance they mean, (Punya and Pāpa), merit and demerit. *Every conceivable object in the universe can be brought under one or the other aforesaid six constituents of the Universe* including Jīva, soul and Pudgala, Matter. Entire Physical world can be viewed as a kind of substance, called Pudgala, Matter, in Jaina Metaphysics. Of the aforesaid six substances only Pudgala Matter, including our body has a form (murta), while other five categories have no forms. Soul or Jīva cannot be equated to a human body, though it is usually united with it. Soul in its essence is characterised by infinite knowledge and infinite power, though during its partnership with human body, its intrinsic features are obscured by veils of ignorance illusion etc.

Jain Classification of Living beings, acceptable to the Scientists :-

According to Jaina Metaphysics, the five categories of

☐ स्पर्शरसगंधवर्णवन्तः पुद्गलाः । तत्वार्थसूत्र (V–23)

Ajīva (non-soul) substances constitute the world (Loka), beyond which there is another Region (Aloka), which is Infinite and Immeasurable. *Jain school divides all the sentient or living beings (Jīvās) into five kinds according to number of senses possessed by a living object*. Vegetables and plants are living things having only one sense i.e. touch, worms are bi-sensual, having two senses, Ants have three senses, while Wasps and bees have four senses, but higher animals and human beings have got five senses. *This classification made by ancient Jaina Metaphysicians is acceptable to modern scientific divisions of Organic and Inorganic objects* in the physical world. Dr. Bose, an eminent Indian Scientist, tried to demolish the hard and fast distinction between organic and inorganic biology by pointing out that plants live and grow and respond to human and other forces applied to them. *Jaina Metaphysical school had long ago credited not only plants but even minerals as possessing souls*, which view is being gradually found to be true, though looking strange to outward appearance, as it is often said *Truth is stranger than fiction*. Ancient Jaina sages and Seers, Thinkers and Writers have so conjunctively dealt with the topics of metaphysics, ethics, philosophy and religion that one cannot be fully comprehended in isolation from the other, because in the final analysis of life's highest aim of spiritual liberation, these topics require to be linked up with one another; they, being only different streamlets of life, merge finally into one common reservoir of ultimate spiritual eternal peace and happiness, namely Nirvāna (Spiritual Liberation).

Atomic Structure of Universe, Ancient Jain Contribution :-

Dr. Radhakrishnan observes that the Jaina Metaphysics has for its chief principle the atomic structure of the Universe, while *Prof. Hiriyanna*, a noted professor of Philosophy from Mysore area, avers that the *atomic theory of the Jaina school is the earliest of all the other schools. The physical objects consist of atoms or Electrons, Paramaṇus*. Material things are produced by the combination of atoms, which are subject to mutual attraction. So (Pudgala) Matter, therefore. exists in two forms i.e. in the form of atoms (aṇu) and in the form of their aggregate (skandha). *Every perceivable object is a skandha i.e. combination of small particles visible and invisible and the Universe is a mahāskandha (big substance). as observed by the noted author of the Tattvārthasutra* in his Sanskrit aphorisms of the 5th chapter "Anavah skandhascha", which means *matter is of two categories i.e. a substance and its atoms or molecules.* (Bhedād Anuhu) i.e. By division of the substance or matter, atoms are created. (Bhed-sanghātāthāyam chaksusha) i.e. By combination of disintegrated parts, matter assumes a visible form (Sad Dravyalaksanm) i.e. This is the characteristic of every substance or matter.

Echoes of Modern Atomic Theories found in early Jain writings :-

Thus modern scientific theories, such as Combinational and Disintegrational theories of atoms and molecules of a matter, Radio Activity, Theory of indestructibility of matter, Hidden or latent energising force in a matter, find their echoes in ancient Jaina scriptures such as the Tattvārthasutra, Dravyasangraha, Aptamimāmsa. *Jaina Writers have indicated both Matter and energy by the term Pudgal, i.e. substance. Jaina Doctrine of Atoms* and Molecules is sought to be put in a nutshell☐ which means a *matter may be viewed as smaller than the smallest and greater than the greatest.*

Views of Modern scientific Scholars are fore-shadowed in Jain Writings :-

The Right Hon'ble Max Muller observes in his first volume on Natural Religions "An atom can be conceived as infinitely small. Even from a small drop of water, taken from the boundless ocean, a new universe seems to open before us. There are in that drop of water atoms of atoms moving about, some visible and some invisible, some hardly imaginable.

☐ अणोरणीयान् महतोमहीयान् ।

A high authority, Sir Henry Roscoe, has told us that the chemists are now able to ascertain the relative position of atoms so minute that millions upon millions of them can stand upon a needle's point. Is not that infinitude of atoms as wonderful as infinitude of stars ? So also Leibniz, a Scientist Philosopher of the seventeenth century, observes that atoms of the matter are the centres of energy and the Universe is full of such atoms. A noted Ancient *Jaina Sàint writer Samantbhadra had long ago foreshadowed similar idea in his work called Aptamimāṁsa by observing that modification of the matter is indicative of its vast hidden power or energy* as our human bodies, plants, vegetables, existing in Nature are all manifestations of (Pudgala) i.e. Matter, each having life energy of its own hidden in it. *Life energy ranging from vegetable to human life is the result of creative energy or force pervading the whole Universe.* The changes of physical Universe i.e. (Paryāyās) are traced to atomic disintegration or their combination. It is said that atom may develop a motion of its own so swift that it traverses in one moment the whole universe.

Living and non-living substances, governed by their own Law of creation, continuation and destruction :-

Under the Jaina Metaphysics, the two main factors or substances of the Universe, (Jīva) soul and (Ajīva) non-soul, are governed by their own laws of creation, continuity and destruction. A substance, (dravya) or matter, has got the energy of modification or conversion into another form so as to manifest itself in the condition of creation, existence and destruction. *This three-fold formula of the Matter is described as Tatwam-Trayātwakam by ancient writer Samantbhadra.* This is sought to be illustrated by him by a fine example of a golden jar. If a golden jar is melted and converted into a crown, the existence of jar is lost or destroyed (vyaya), but the crown is created out of jar (utpatti), crown is only a transformation or modification of the erstwhile jar called its paryāya. So every substance is capable of three conditions or attributes. *Modern scientfic theory of Indestructibility of Matter is akin to Jaina view of Indestructibility of the objects in the Universe, when they only get modified into different forms (paryayas)*i.e. modifications.

Principles of Motion, Rest, and Time explained :-

Space (Akāsa) serves as an accommodator of all the remaining five substances (Living and non-living). Space is formless. It is infinite, eternal, and all pervading. That which gives things their places (pradesās) in the Universe or physical world is Akāsa-dravya, i.e. space. Dharma i.e. *Principle or fulcrum of Motion and Adharma* i.e. *principle of Rest or stationariness* are the special creatures of Jaina metaphysics. Dharma-dravya, Force of Motion, is an essential circumstance for all the moving bodies in the world, though in itself it may not be the cause of activity or movement. This is *illustrated by Jaina Writers* with reference to water and fish. *Water is necessary for fish to move about, but water is not the cause of the movement of fish, if it does not like to do so. So also Adharma i.e. principle of Rest,* is an essential circumstance of (Pudgala) Matter, to come to stand-still. After day's activity, I retire to my bed at night for rest. My bed may serve as a principle or substance to give me rest but it cannot force me to lie down, if I choose not. So my bed is not the cause of my rest, though it may serve as a necessary factor for bringing about my rest, if I mean. Kāla *(Time) is an eternal factor in the Universe.* It is infinite, though we try to measure it in smaller units like a minute, an hour, a day, a month, or year etc. *Time factor is essential to distinguish different periods of (Pudgala)* i.e. *Matter.* The period of my childhood is different from that of my adolescence and still different from that of my declining old age. Kāla or Time serves as a necessary factor to know the span of my life period at its different stages applicable to the birth in the physical form, its growth and decline. It is the basis of continuity (or vartana). *Even some of the western thinkers have considered Time as a reality like other things in the Universe. Max Muller observes in his book on Natural Religions that both time and* *space are infinite*. As we cannot perceive and therefore, cannot conceive anything in space *without a something beyond*, so also we cannot perceive or conceive anything in time *without a something beyond or before and an after. There always remains that Eternal Beyond from which no human mind can escape.*

World's three regions :-

The ancient Jaina writers have described so graphically and in detail the *world* as *consisting of three regions, lower, middle and upper*, each having its own constituent elements and beings. Though the description of the same may not stand the strict test of a cold formal logic or may not stand a proof or demonstration at present time in a scientific laboratory, all that I can say is that its correctness cannot be summarily ruled out on that account, because the ancient Seers and Sages could have developed an extra-sensory perception with the aid of which they could visualise and describe things, which are not visible to our naked eyes. *Science has still to explore many such "Beyonds and Unknowns"*. Could we have dreamt, as laymen, that a human being could leave his foot-prints on the sands or surface of the Moon, two and half lakhs of miles away from us, till the recent moon-landing experiment by American space heroes? So we have to wait and see whether the description by the ancient Jaina Metaphysicians of the different sublunary and upper lunary regions can stand the scientific test, Time alone will unfold its mystery, if any.

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Worship What and Why ?

Idea of worship immemorial :-

Under this subject, I propose to discuss briefly as to what object we should worship and why. Though the form or nature and the object or aim of worship have differed from age to age or country to country, individual to individual, the fact remains that the *idea of worship has been found to exist in the human mind even in the primitive stage. From the primitive man's point of view*, any object in Nature, which could be considered as a source of danger to human life, such as, wild animals like serpents, elephants, tigers etc. or any object, which afforded shelter, protection or food to human beings deserved to be worshipped. Such primitive instinct and conception of worship has its hold even till today on the non-contemplative minds of common men and women inspite of modern civilisation.

Worship and Prayer distinguished :-

A layman is usually apt to think that God has created this universe for the benefit of humanity and as such He is being worshipped in different forms, in different countries. Though the terms, *worship* (Pujā) and *prayer* (Prārthanā) are loosely used as interchangeable, they are strictly speaking not synonymous. *The concept of worship usually assumes a visible form and manual operation* and suggests either divine adoration or respect for an object worthy of emulation, *while the notion of prayer, popularly suggests a kind of request or entreaty from an inferior to a superior being*. Whatever may be the concept of Godhood according to different thinkers, *the unenlightened mind takes recourse to the common method of offering prayer to God usually with a selfish motive of reaping* *some material benefit in return or to ward off some impending danger*. Bernard shaw has remarked significantly *that most of the human beings do not pray but only beg* or implore and that too in times of danger or need, as the English homely proverb runs "*Danger past, God forgotten*". This is so because an ingorant and selfish human being entertains a kind of self-deception that God, if implored, can supply his or her worldly requirements, as if God is a store-house of Blessings and charities to be doled out to the needy and afflicted.

How real Aim of True Religion and Philosophy is misconstrued :-

Most of the Prayers and Worships are practised as religious duties with some motive or other. Philosophy is broadly speaking a kind of science of Wisdom or Knowledge, dealing with higher Values of life with the aim of establishing or realising the Ultimate Reality. The aim of every True Religion is also the same, but in course of time, it degenerates into certain false beliefs and superstitions, traditions and conventions, Rituals and ceremonials, evolved by selfish preachers and half-baked priests. The Touch of Legendary Maidas and of Philosopher's Stone, which are supposed to turn anything into gold. are meant only to feed the priest at the cost ignorant believers. So also Legendary wish-fulfilling Cow or Holy Tree is nothing but figment of priest's imagination.

How age-long Traditions in the name of false Religion persist :-

In order to propitiate deities, either male or female, and to seek their boons, if not blessings, so many obnoxious customs, affecting the very dignity of human race have been in vogue all over the world. In Rome, the Priests and Popes in the name of Christianity had set in the practice of oracles i.e. speaking in the name of God and tempting even sinners to pay handsome amount to priests to absolve the sinners from the evil effects of their sins. Priests professed to be the Earthly Representatives of God in Heaven. In India till today the custom of consulting the priests attached to some temples to foretell their fortunes is prevailing amongst ignorant believers and the shrewd priest's prophecy is usually ambiguous but exploiting the masses. To name but only a few such customs repugnant to any thinking mind, custom of offering human blood or a child's blood to certain blood-thirsty deities to seek the boon of child's birth for childless couple, or to meet some other urgent need of the propitiator of the deity. In Goa even the custom of prostitution in thousands of poor families is rooted in so called religious sanctity, in as much as, some poor Hindu parents offer their young beautiful girls of marri–ageable age to a male God in temple, who is thenceforth supposed to be their husband. In course of time the wily priests introduce them to some rich voluptuous devotees of the temple on taking their own commission as God's Agents for sexual enjoyment. This class of God's-wives-cum–rich man's bedmates is known as Dewadasis i.e. God's slave girls, some of whom migrate to big cities to seek better prospects in their business.

How custom of Sati came to be abolished during British Rule :-

In the name of false religion, the inhuman custom of Sati was observed by Hindus. If a Hindu widow, young or old, offered to burn herself along with her dead husband, it was piously believed by credulent persons that God would give her a place in Heaven. Jainism condemned this Hindu custom as simply a make-believe affair. It is recorded as a Historical fact that a Bengali Brahmin young beautiful child–widow or a maiden widow, like Romeo's Juliet, was being forced by heartless funeral crowd to enter the burning pyre of her dead husband, when a high military British Offi–cial, with the aid of his army men, rescued the girl from being burnt alive. This incident later on led to the passing of the Sati Abolition Act during British Regime. This rescued girl was married by the said British Military official and their descendants are living now with honour and dignity in England. In spite of the said legislation, we read till today in

Newspapers that widows are forced to burn themselves at the funeral fire of their husbands in some villages in Northern India as a religious ceremony.

Untouchability, a blot on Hindu religion and society :-

This strange custom is rooted in the ancient Hindu Religious scriptures, which divided Hindu Society into four Varnas or castes on the basis of their professions. The Shudras i.e. manual labourers under this system were treated as untouchables for thousandsof years. Jainism and Veershaivism rose in revolt against this caste system, leading to hatred between one caste and another. This untouchability, which was a blot on Hindu religion, was abolished recently by legislation. To speak from my personal experience, in 1923 at Belgaum, I was invited for a tea-party by my Brahmin classmate and after the party was over, my friend's female folk openly, if not hesitatingly, asked me to wash my cup and plates as I happened to be a Jain by caste and I had to obey their behest with or without murmur. Time is a great healer of social and religious evils, and now what a marvellous progress. Inter-dining amongst different castemen has become the order of the day. Even inter-caste marriage is not considered as a taboo. A Harijan, marrying a Brahmin girl, was beheaded in ancient days and now he is a prize-winner and so sought after.

How Jain View of worship or prayer differs :-

Unlike this common selfish or utilitarian concept of worship or prayer current amongst so many human beings, the *Jaina idea of worship or prayer is entirely unconnected with any material benefit to flow from it*. Jaina Teachers and Thinkers have evolved a noble impersonal and impassioned view of this concept. The very *basic idea of Jaina system* of prayer offering or worshipping suggests that *it is the virtue apart from physical object that deserves to be worshipped. A* popular Sanskrit maxim□ aptly expresses the idea as to

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□ गुणः पूजास्थानम् गुणिषु न च लिंगम् न च वयः ।

what and why we should worship or honour. This maxim means it is neither the sex nor the age but the virtue alone that commands respect, as being worthy of emulation. The Religio-Philosophic Jaina Treatise, Tattvārthasutra, so wisely opens with an ideal form of a benedictory prayer or worship.☐ This significant couplet couched in the form of a prayer may be rendered into English as follows in order to bring out the underlying idea broadly :

Impersonal and dispassionate Prayer :-

"*I bow down in homage to Him for acquisition of His following Virtues*—i.e. I worship and honour Him, firstly because He leads to or *shows the path of permanent liberation of soul* from its sheath (material form or body), secondly because He has broken asunder or destroyed the huge mountains of Karma (sinful commissions and omissions) and lastly because He knows all the Universal Principles or Real Eternal Tenets".

Now I ask my readers whether Jainas or non-Jainas as to whether we can ever conceive a nobler and more *impersonal concept of worship* than the one mentioned above. Of course, I pause for a while here and scratch my head and be content to address myself only to a few of my readers, who may per chance be interested in this subject, because in these days many of us prefer to mind our own business first by turning up our noses in scorn and observing that in our modern secular state, religious topic has no place. Turning back to the subject under discussion, I would like to point out that *if virtues are any indications or signs of latent or hidden divinity in a human being, then the Jaina theory of worship* as encompassed in a nut-shell in the aforesaid prayer-couplet would convince any thinking mind of the best conception of

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☐ मोक्षमार्गस्यनेतारं, भेत्तारं कर्मभू भृताम् ।
ज्ञातारं विश्वंतत्वानां वंदे तद्गुण लब्धये ।। तत्वार्थसूत्र.

worship or prayer irrespective of race, religion, caste or creed, to which you or I may belong. Of course, for practical daily life of a householder, Jaina scriptures have classified the mode and method of worship into two main categories namely Dravya-puja (material, outer, or visible method of worship-qing a Deity or Idol standing for the virtues of its erstwhile earthly human counterpart before attaining final salvation). This is prescribed only for a layman, as he is ordinarily incapable of following the second method of worship called Bhāvapujā prescribed for sages and saints and those who can follow its real significance. This Bhāvapujā method of worshipping Divine Virtues is by a mental process of contemplation by addressing oneself to his or her inner-self. This method is not really so easy as one may think. It may be possible only by long practice and that too only to few reflective minds.

How Jain ignorant laymen entertain wrong notion :–

However noble, unselfish, and detached the Jaina conception of worship may be, it must be admitted to our shame that majority of *Jaina laymen called* Srāvakās (Householders), being ignorant of the real object of worship or prayer, *entertain a popular but wrong notion that by means of worship or prayer either in their temples or at home they can invoke God's blessings on earth.* Even the Rich and the Privileged class labours under an apparent impression that they can redeem themselves from the awful sins, if any, committed by them in their daily life by *expending huge sums over materialistic type of worship* or by undertaking costly pilgrimages to far-off holy places or by constructing costly Jaina temples or by performing various religious rites and rituals, popularly known, as Homa, Havana, Navagraha Shanti etc. Though such things may be necessary to some extent for preservation of ancient traditions and Jaina culture, I would like to point out that by merely spending money earned by sinful means unknown to Jaina religion. and without right faith in and *without translating Jaina teaching in one's daily life, no one can rise any the higher in the process of spiritual evolution*. Preachers of

Jaina Religion have kept open the path of Liberation of one's soul both alike to the rich and the poor.

The Jaina sages and saints, follow the method of taking a detached view of paying homage to the ancient preachers of Jaina Religion, their only motive being to emulate their examples in their earthly life. by only adoring the virtues of Jaina Preachers with a view to acquiring such virtues themselves.

Jain Doctrine of homage to Spiritual Dignitaries :-

Jaina Teachers have also evolved wisely a miniature form of worship or prayer by recalling the divine virtues of the Beings of five different stages of spiritual evolution. This is popularly known amongst Jainas as five-fold Namokar-mantra or five-fold Doctrine of Homage. The spiritual ladder according to the Jaina school of thought consists of five rungs (steps), each one representing a stage in the process of liberating one's soul from its mortal or physical form till it attains the fifth stage i.e. permanent and eternal emancipation (mukti) from birth and death, a Stage of eternal bliss, soul becoming omniscient and omnipotent. A Jaina is enjoined to pay his homage to these five kinds of spiritual aspirants of the five steps or stages leading to complete salvation i.e. sages and saints, preachers, preceptors and higher liberated beings. *This Diminutive* (five-fold) *Form of Prayer contains a treasure of hidden meaning* and knowledge, *which will unfold itself only to a reflective mind*, but not to a selfish, ignorant or mere vocal utterer of this formula either at home or in a Jaina temple, while his mind is not focussed on its central theme but distracted to earthly affairs leaving the part of mechanical vocal performance to the tongue. *Is it not spiritual self-deception, if not moral, when tongue does something with which the mind does not coincide?* Such a prayer-offerer can be likened to a man, who has God on his tongue but devil in his heart, as the English homely proverb goes. How many of us can swear to our conscience and say that while offering our prayers, we aspire to acquire the virtues, which we are supposed to worship with or without any medium of Image or Idol? How many of us are rising happier, better and wiser at least diminutively after offering our aforesaid Diminutive Form of prayer, so wisely thought of by its framers in order to achieve the aim of prayer in a short time? I leave it to my readers themselves, to judge whether we are trying really to follow the right line of worship or prayer with all its implications or only as a make-believe affair or a *mask to hide our ignorance of the real aim in offering worship or prayer*.

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"Mine and Thine"

Sense of self-interest, a deeprooted instinct :-

Since the dawn of humanity, the discrimination between "Mine and Thine" seems to have been existing. It is such a deep-rooted instinct as takes hold of us from the time we leave the cradle and begin to understand. I like my child, my house, my temperament just as you like your own, whether good or bad. Even the child discriminates between its own mother and other's. The matter of discrimination does not end at the stage of merely liking our own but has further repercussions. Out of self-love, whatever conflicts with my desire naturally becomes the object of my hatred. So if I begin to hate you, you begin to retaliate. Hatred begets hatred. This is how the vicious circle of discrimination between my interest and yours goes on widening.

Sense of discrimination from Individual to society :-

Taking a house-hold as a social unit, where this evil originates, we find that a father and a son, even a husband and a wife, mother and daughter, or brother and sister, though to all outward appearance, kin and kith, do like to observe this discrimination inter-se at home. Each one of this house-hold will ordinarily try his or her utmost in safeguarding one's own interest at the cost of every one else. Home is said to be the best school to learn the highest qualities of head and heart, mother is said to be the first teacher in the world to inculcate either good or bad on the tender mind of her child; blood is said to be thicker than water, because we love our kin and kith more than we love others. Granting all these age-long sayings to be true, in actual life these axioms do not fully hold good, if the *question of conflict of self-interest arises even at home*. Look at a small child in a household, if its father or mother gives a toy to it, then it becomes that of the child instinctively, and if later on the father or the mother were to snatch it, the child naturally protests against the physical force used. Thus even from the early stage, the child begins to understand and follow the discriminative instinct of "*Mine and Thine*". Though as members of a household, they have to adjust to each other, compromise, give and take amongst themselves to some extent in order to enjoy a happy and peaceful home life, still the sentiment of "*Mine and Thine*", to discriminate one another for one's self-interest dominates to a great extent as and when the occasion may arise. Therefore, *this Demon of "Mine and Thine" born and nurtured first under homely atmosphere spreads on to the society at large*. It is not only natural but human that I would like to prefer my own language, my own society, circle of friends, my own culture to your's or to any body else's, if there is any difference. Naturally you would react in the same way and so *the hatred between individual and individual, a group and a group, spreads on*.

No discrimination in Nature :–

Why are wars fought between a nation and a nation, why are rival political, communal or religious factions formed except as the enlarged edition of this human devil in the form of "Mine and Thine" ? "*Egotism*" *of a human being takes an Extensive form and leads on to racial, religious, political wars and conflicts*, if by chance that egotism is backed up by collective strength. Patriotism, Nationalism, despotism, fanaticism are all but the creatures of Egotism in one form or another. If we closely follow the mischief of "Mine and Thine" at different levels, we may find that human instinct of self-interest is the mother of all these off-springs in the form of aforesaid conflicts. As Colton has put it "*Men will wrangle for religion, write for it, fight for it, and even die for it, but will not live for it*". If we just compare Nature with humanity, there is less or *no sense of selfishness in Nature* leading to the conflict of "Mine and Thine". *The sun, the sky, the rain, the river do not discriminate between one and* *another of their beneficiaries.* If the sun shines, it shines for all, if the river flows it flows and waters all.

Jain View of Remedy for this disease :-

According to Jainism, the *real cause* of this malady of "Mine and Thine" *is our extreme attachment to our household life, earthly power, wealth and happiness. We are slaves of our sensual, selfish, material desires resulting in hatred for each other* or rivalry between one another. *So the Jaina ethical teaching prescribes conquest of* (rāga and dvesa i.e.) *undue attachment to our earthly life and sensual enjoyment* and consequent hatred towards other beings, is the only remedy for this malady of "Mine and Thine". So in the Jaina view, the highest homage is paid to one, who has completely redeemed himself from the earthly or sensual enjoyment, which is the fountain-head of all other sins as suggested in the popular Jaina expressions of '*Homage to Dis-attached or Liberated*" (*Vitarāga*). *Compassion towards all living beings* (bhuta-dayā) *is the summum bonum of Jaina ethics.* A Sanskrit verse☐ aptly expresses the Jaina idea of compassion by metaphorically laying down that "*Blessed is the person, who treats all beings as he treats himself*". If this noble idea of oneness of life in all beings is followed by us in our daily life, where is the scope for you or me to discriminate between "Mine and Thine". But this is easier said than done and so the evil of Mine and Thine pursues us from our cradle to the grave, because most of us prefer to follow exactly the opposite view contained in another Sanskrit verse★, which teaches self-preservation at the cost of every thing else including one's life partner or wealth. But Jain Teachers observe that this whole world is ordinarily enamoured of two objects i.e Gold–cum–wealth and woman.

Parallels in Non–Jain Teachings :–

The Biblical Teaching "Love thy neighbour, as thou

☐ आत्मवत् सर्वभूतेषु यः पश्यति स पश्यति ।

★ आत्मानं सततं रक्षयेत् दारैरपि धनैरपि ।

lovest thyself" or "Do unto others as you would be done by'. or the Islamic Teaching of Prophet Mohamad "Feed even your slave with the food you eat, and dress him with your own clothing" also express fine sentiments in a line with the Jaina teaching of bhuta-dayā (compassion to all beings). In spite of all such noble teachings, human nature being what it is in the case of a common man or woman, irrespective of his or her race or religion, the Demon of Mine and Thine" controls us more than the teachings and utterings of the Great Minds in different ages or countries.

An ancient Jain Saint writer, by name Poojyapada i.e. (Holy footed), so significantly observes in Verse No. 10 of his work, *House-holder's Conduct Code*, which may broadly be rendered into English as follows :- "There is no Religion other than Compassion, no God other than *Arhat* i.e. Deserving, or Exalted or Perfect Being, no Penance other than Renunciation of selfishness or Egotism".

The conflict of "Mine and Thine" as observed already beginning between an individual and individual, later on results in social, economic and political conflicts also, because the individual *self-serving instinct of "Mine and Thine" usually leads to undue avarice, unhealthy competition, excitement, rivalry in our business and trades giving rise to two warring classes, "Rich and Poor"* or *"Haves and Have-nots", 'Capitalism and Communism', 'The Ruler and the Ruled"*, so on and so forth. Owing to scientific progress, the modern world boasts that mankind has virtually conquered the land, the sea and the air and is almost on the point of defying God himself. In spite of this materialistic civilisation and technological achievements, are the socalled advanced nations, like America, England, Russia happy indeed ? A great thinker and philosopher of the modern civilised western world namely Bertrand Russel supplies the answer to the above question in an "emphatic no". The reason is not far to seek. *The progress of the modern civilised* world *is* only onesided i.e. *exclusively materialistic creating a spiritual vacuum*. Thus from one aspect, though, we,moderners, appear to have every thing, have nothing in another sense, as we are faced every now and then with the third atomic war resulting in destruction of human race itself.

Jain Teaching of Self-denial, a solution :-

The ancient Jaina Teachers had so wisely foreshadowed the far-reaching evil effects of this human selfish instinct of"Mine and Thine" by advising each individual house-holder to curtail his lust for accumulation of wealth or earthly possessions *by cultivating a spirit of self-denial*. The Jaina logical system lays down two view points for examining a controversial question namely Rational or Realistic point of view (Niscaya Naya) and unreal, though popular and business point of view (Vyavahāra Naya). Viewed from the Jaina realistic point of view, ' I" am not my body, nor are "You" your body. My body or your body is only a sheath or a cover for my or your soul. My soul is neither my body, nor my mind or brain, controlling my desires and instincts, nor yours. But from the unreal or worldly point of view, we, who are groping in spiritual darkness, identify our body with our soul or spirit and do not consider the progress of the body and the soul separately. Viewed, therefore, realistically and in the ultimate analysis of the matter, it is futile to say that this thing is mine or that thing is thine, when we know really that except our soul or spirit, nothing is ours. As Poet Longfellow has put it in his famous poem "Psalm of Life"

> *"Dust thou art to dust thou returnst,*
> *Was not spoken of the Soul"*

Nothing earthly now belongs even to Alexander the Great, who had conquered half the world, then what of you and me ?

In conclusion, I would like to remind my readers how finely a Jain Saint Writer has epitomised in Sanskrit the spirit of Jain Teaching,□ which may be rendered into English as follows :– "Compassion or kindness towards all living beings is universally acknowledged as the Highest Divine Principle". *This Universal Principle strikes a balance between conflicting interests of Individuals and society at large* as a proper remedy for the malady of "*Mine & Thine*", which is the seed of violence, physical or mental, arising out of our mental or physical selfish activities.

□ अहिंसा भूतानां जगति विदितं ब्रह्म परमम ।

From Nobody to Everybody

(Vicious Circle)

Let alone Policy leads to Social & moral decline :-

Under this topic, I propose to examine briefly as to how and why the responsibility of our prevailing social and moral ills, affecting our economic cultural, political, and religious field, is sought to be shifted on from person to person. We all know in the heart of hearts that there is something basically wrong in our social climate, giving rise to so many present day social and moral evils around us, but nobody is either bold or candid enough to acknowledge his or her individual or collective responsibility for the same. For example, when epidemics like plague, cholera, typhoid break out, they freely tell us that Nobody is to blame. We are accustomed to think that Nobody adulterates our food, Nobody supplies us watered milk; Nobody poisons us with bad drinks or faked medicines daily sold by chemists and Druggists. Nobody supplies us with foul tap water to drink in big cities. Nobody spreads fever in filthy and unclean streets. *We have developed such an apathetic and indifferent attitude towards our social evils*, that we try to find out an easy solution for them in the form of "*Let alone*" *policy*. *Instead of eradicating the very causes of these evils, we let the sleeping dog lie;* we let alone foul-dwellers, disease-spreaders, mischief-mongers. We fail to realise the far-reaching consequences of these diseases and social vices leading to our degradation, apart from taking a heavy toll of precious human lives. *Do we ever care to see that moral typhoid is worse than epidemic typhoid?* If we permit our body to be vitiated, our mind also will be surely vitiated. Do we ever pause to find that more mischief is being played in our daily life by this mysterious Mr. Nobody than all the world beside? Who is to bell the cat? Whose duty is it to trace and locate this terrible Demon and punish him? If we blame the Government for not catching this undisclosed Nobody, the Government blames us for not bringing him to light.

Mere Legislation no remedy for social and moral ills :-

If we take stock of what moral and social disaster this Mr. Nobody has created amongst us during a decade or two after our political Independence, we have to hang our heads in utter shame, if not in dismay. We elected our own leaders to power for our betterment and they in turn introduced for our speedy alround progress, thousands, if not millions of reforms in the form of Enactments, Rules, Regulations, Circulars, Ordinances, Family Planning, Land Reforms and what not; but with what amazing results? *In actual life, we find that our own laws are observed more in breach than in practice, whether we blame Mr. Nobody or Mr. Somebody for the result.* Our benign Government tried to eradicate the evil of Drinking Wine by following the *Prohibition Policy* as a blessing in disguise but one, who has the boldness to admit the truth, will be pained to see that the *remedy proved worse than the disease. The percentage of drunkards has increased* in dry area with the result that thousands of illicit distilleries are operating and thousands of illicit liquor bottles are daily smuggled into big cities like Bombay even according to the studied report of Tekchand Committee. Nobody is to blame for this appalling situation, for which really everybody is answerable in the final analysis of the matter. In some States like Karnatak, Prohibition Policy is relaxed with the result that Foreign and country Liquor shops have sprung up like mushrooms and Bars are being attached to Lodging and Boarding houses, so that *drinking is becoming the fashion of the present age, if not the order of the day. Who is to blame for this?* So one thing will be quite clear that we cannot improve by mere legislation but our own individual and collective efforts are needed in this direction. *No legislation can make an unclean person tidy and neat, nor can it turn an indolent into a hardworker.*

Let us consider the effects of laws relating to controls in fairness and frankness. It is almost common knowledge that these things have become a mere farce; but Nobody is to blame. *Black-market, which is the creature of these controls, is flourishing day by day.* Are we justified in blaming poor innocent citizens in resorting to black markets for purchasing their daily minimum requirements for their very sustenance ? Blackmarket has ceased to be an object of either social sin or crime out of sheer necessity. Though Nobody is held answerable as an individual for this malady of Black market, the fact remains that this supposed Nobody has created a vast vicious circle where Everybody innocent or otherwise is caught in the cob-web.

Whole Body Politic Vitiated :-

Now take the case of *Tax evasion*, which has *almost become a common feature of our social and economic life.* By sheer evasion of Sales-tax, income-tax, octroi-duty, and other revenue, thousands, if not millions, of traders, businessmen, professionals have grown fat. *Still we say Nobody is to blame for this shameful result, as that Nobody is escaping undetected.* Even some of our top-ranking political leaders are not fully immune from this malady of lust for wealth, if newspaper reports are any the evidence in the matter. Are we to justify this on the ground of their former sacrifice in jail-going in the name of freedom fight ? *Then why should we boast of Gandhian teachings, if we are ourselves un-Gandhian ?* Why should we associate a great martyr's name to serve only as a mask to hide our human frailties ? Once a politician always a politician and once a minister always a minister have become almost watch-words. In order to grab political power at the top, our elected leaders have formed themselves into numerous parties both in the Legislative Assemblies and Parliament house with the result that they even go to the length of exchanging blows with each other in the name of "Innocent Democracy". Defection or switching over from one party to another, without any remorse amongst our elected political leaders only to serve their selfish ends, shows to what extent an opportunist or a time-server can degrade himself or herself in the present set up. *If coming events really cast their shadows before, even anarchy may take the place of law and order and still we have the temerity to say that Nobody is to blame for the situation.* Is it not, therefore, high time that our leaders and rich men in the society by their individual examples should exhibit more sense of sacrifice for the collective benefit of the community at large?

Passing the Buck Policy and Vicious Circle :-

Consider either the Mill-workers' or Government Employees' strikes or the recent students' unrest prevailing in the country. If you ask the Teacher, he will blame the Taught, or both of them together may blame the parents or the police rule. When the police have to resort to firing in order to curb the students' violence, Nobody is to blame, for the police will try to justify their action, while sympathisers of the students will blame the police. So, if we calmly and coolly consider, we have to admit that this supposed Nobody is really the representative of Everybody. Similarly, if you ask a food-grain merchant about the rising prices, he will blame the agriculturist; if you ask the agriculturist to explain for his high profits, he will blame either the cloth merchant or grocer or fertilisers, who may blame the mill-owner, who in turn blames the worker, so on and so forth, the vicious chain goes on widening itself indefinitely. This is a kind of "Polite Policy of Passing the Buck on to others", i.e., blaming each other in society. Passing the Buck Policy is an easy method followed by escapists, who, instead of themselves owning up honestly, pass on their own blame (i.e. the Buck) or responsibility to others. Such escapists are moral cowards, putting on a mask of innocence.

Nothing is more disastrous from a Nation's point of view than the sacrifice of its citizen's character for his personal selfish ends. *Unfortunately this vicious circle, moving from Nobody to Everybody, is engulfing all vocations.* The usual excuse is the enormous rise in the cost of common man's living. *Corruption, both in private and public life, has become a mere cry in the wilderness.* One department of administration blames the other, one vocation blames the other. If the Lawyer blames his client for being dishonest and not liberal in paying his fees, the client curses the lawyer for squeezing his good money for bad advice. So also the Doctor blames the patient, who is a bad pay-master, while the patient feels that the Doctor is unjustly robbing him of his precious money for giving even unwanted medicine or injections, not to speak of performing costly operations.

Exploitation by opportunists :-

If we study a bit minutely the past or present history of social, moral, or political decline, we discern how ignorance of a common man is exploited. Just as a poor man's economic calamity becomes a rich man's opportunity for exploitation,so also an ignorant man's credulity becomes a shrewd and selfish religious leader's pious fraudility, consumer's necessity becomes the facility of a dishonest merchant or businessman, negligence of a Voter, in a democracy is turned into vigilance of an unscrupulous political leader, if I am permitted to say so a bit loudly with due respect to selfless politicians and religious leaders. Verily poverty of moral values is more harmful than poverty of earthly wealth, as the former leads to your real degradation, though the latter may affect your desired rich food or drink for a while.

Heart searching & Responsibility rests on all :-

It is said of a rich man, at whose door a poor woman with her sick child sat for a long time in the hope of getting some monetary help, but he turned her out mercilessly by remarking that it mattered nothing to him, whether her child dies or survives. She left the rich man's house being disappointed with the result that the rich man's only child caught the disease by infection and succumbed. Can we say this is a Divine punishment meted out to the rich man ? The rich man had at least failed to realise the significance of what Carlyle has said that capital is nothing but the robbed fruit of labour. *So whenever there is suffering and social depression, we may depend upon it that somebody is to blame. The responsibility rests somewhere and if we are frank enough, it rests with all of us.* We, as members of the society, at least have to find out a solution for such social sufferings and ills. As the Greek Philosopher Plato puts it "In seeking the good of others, we find our own".

Much of the existing misery is caused by selfishness, by the *greed to accumulate money, which has become the passion of the age.* High profits are regarded as the cherished aim, no matter how obtained or at what sacrifice. *Money has become our God. Let the Devil take the hindmost, our motto. Under similar circumstances, Voltaire, a powerful French writer had sounded his countrymen by saying "there is no man, who has no faults and who has not the wild beast in him. But there are few, who will honestly tell us how they manage their wild beast".* So is it not the duty of every one of us to see the horrors lying concealed beneath the fair surface of our modern civilisation and secular Government ? *Is it not up to all of us to undress our souls and search our hearts to see who is really to blame for our social and moral ills ?* Is it worthwhile to ignore any longer the moral precepts treasured up as precious legacies of our ancient teachers and law-givers and religious preceptors ? So instead of blaming each other for the creation of the vicious circle starting from the supposed Nobody but enfolding Everybody in its net, it is better, in fairness, if each of us pleads guilty to the charge of collective and individual responsibility of this ever widening vicious chain. Otherwise Truth, compassion, Honesty, contentment self-denial & other high values of life will be the first casualties of this Social & Economic malady and will only remain enshrined in our ancient religious scriptures.

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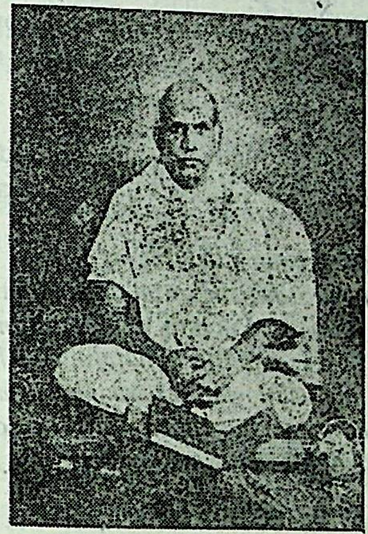

In Memory of his Holiness late Svastishree Laxmisen Bhattarak

(An Ideal Jaina Monastic Head)

Death is no respecter of individual merit or status or the age of a human being. It pursues us from the cradle to the grave or from womb to tomb. The inescapability of death under any circumstances is so graphically illustrated by a Jain Sanskrit poet in a verse□ which means, "The icy hand of death is sure to seize a person while still in mother's womb, or on his birth, while sleeping in bed or sitting on

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□ गर्भस्थं जातमात्रं शयनतलगतं मातुरूत्संग संस्थम् ।
वालं, वृद्धं, युवानं गुणिनमगुणिनम् विश्वपालं खलार्यम् ।।
वृक्षाग्रे शैलश्रृंगे नभ्रसि पथिजले, पिंजरे कोठरे वा ।
पातालं वा प्रविष्टं, हरति हि सततो, दुर्निवार्यः कृतांतः ।।

mother's lap, during one's childhood, youth or declining age, whether one is virtuous or vicious, King or Reverend, whether perched on the top of a tree or a mountain, or flying in the sky, whether hidden below the water or the earth, or in the cage or cave."

Sir Edwin Arnold in his famous Epic called "*The light of Asia*" has poetised Lord Buddha's view of death as follows :

> "*Here is the common destiny of flesh,*
> *The High and Low, the good and bad must die,*
> *Since pleasures end in pain and youth in age,*
> *And love in loss and life in hateful death;*
> *And death in unknown lives, which will but yoke*
> *Men to their wheel again to whirl the round*
> *Of false delights and woes that are not false*"

As the cruel Fate would have it, in the demise of His Holiness, the Revered Laxmisen Swamiji of Kolhapur Matha, our nation in general and Jaina community in particular has indeed suffered an irreparable loss. On the fateful night of 18th December 1965, when the Swamiji's soul departed from its mortal coil or cage and passed into an heavenly bliss, his numerous followers received the news in great dismay and astonishment. The Religious Institution (Matha) of which he was the Supreme head, well-nigh for a period of fifty years, was really adorned by its worthy presiding authority. Though the exact origin of Laxmisen Bhattārak Institution is lost in antiquity, it is said to be an ancient religious Matha. Among Hindus also such mathas either public or private are presided over by a preceptor, popularly known as Jagadguru or Rajguru. Among Christians such institution is known as a monastery and amongst Muslims it is known as Khankah, whose presiding authority is called Sajjadanishin but the Jain Matha has its own special hallow.

In the Karnatak State there are five or six ancient Jaina Mathas or Monasteries established by learned religious Scholars, now presided over by celibate Swamis i.e. Preceptors whose duty is to keep "*the Light of Religious Lamp*" burning amongst their devotees. These Preceptors are Laxmisen at Kolhapur and Belgaum, Jinsen at Nandini and Belgaum, Devendrakirti at Hombuj in Shimoga District, Charukirti at Shrawanbelgul, a world famous place of pilgrimage with thousand years old 58 feet high colossal statue of Lord Bahubali in Hasan District and charukirti at Mudbidri in Mangalore District. In Maharashtra State also there are some such Jain Maths (Monasteries). These Institutions are known as "Bhattarak (i.e. Religious Guides) Institutions. Some of these Bhattarakas are graduates and double or treble graduates and had been to foreign countries to participate in world Religious Conferences.

In the galaxy of religious luminaries, that have ever radiated spiritual light amongst the followers of Jain Bhattārak Institutions, the late Laxmisen Swamiji can be said to rank very high indeed. Though the physical living force and presence of His Holiness are taken away from us by the icy hand of death, the happy memories of his contact and his precious Sermons will no doubt linger long in our minds. The faultless tone in which he chanted the ancient Sanskrit scriptures and Hymns (Mantras) with perfect ease and punctuation on various religious occasions will be ringing long in the ears of those, who had had the good fortune of hearing him.

Especially at the present critical time, when there is dearth of learned religious preceptors meant both for propagation and preservation of our ancient religious culture and spiritual treasure, the void created by the passing away of the revered Swamiji is very difficult to be adequately filled up in near future and so the posterity to that extent will be religiously poorer indeed, if not materially. The late Swamiji had mastered the art of exposition of religious tenets and the technique of religious ceremonies prescribed by our ancient scriptures. His guidance especially in the matter of consecration or dedication of new Jaina temples, re-orientation of old dilapidated Jaina Shrines, Installation and Vivification of various Images of Jaina Tirthaṅkars, (Prophets-cum-Liberated souls) was felt indispensable both by the literate and illiterate. In this sense, the Swamiji could be regarded really as an Epoch-maker, so far as the Jaina community is concerned. The fine Jain temple constructed and the tall marble statue of Adinath Tirthaṅkar installed within the Math precincts at Kolhapur during the regime of late Laxmisen Swamiji will serve as a living monument to his religious leadership.

In addition to his mother tongue Tamil, he had mastered Marathi, Kannada, Telugu and Hindi. Besides, his unrivalled mastery even over classical languages, such as Sanskrit and Ardhamāgadhi was really admirable. I have heard from late Swamiji himself that whenever foreign Sanskrit Scholars visited his Math, he had to carry on religious and philosophic discourses with them only in Sanskrit language.

His ever smiling face, his ever blessing hand, with ever pleasing manners, his unmistakable modesty, and his ever ungrudging self-sacrifice even at the cost of his health not only added grace to his religious and spiritual personality but brought solemnity to any important religious function or conference, he was required to attend. He could invariably keep great crowds of his hearers simply spell-bound by the music of his melodious voice and the rare gift of explaining and simplifying even complicated religious, philosophical, metaphysical problems in a lucid and illustrative manner, so that both the learned and unlearned could find much food for their spiritual upliftment. During the last half a century the Swamiji tried to shape the destiny of Jaina community at least in Southern India as a worthy preceptor of an ancient Matha by emphasising the far reaching effects and importance of Jaina religion and its lofty message as preached by our ancient sages and saints. Instances of even Non-Jainas being initiated into Jaina religious studies under the personal guidance of Swamiji upto a very high level are not wanting.

In addition to all the qualities of the head and heart expected of an ideal Guru or religious preceptor, one remarkable feature that could be unmistakably noticed in Shri Laxmisen Swamiji was that he was always unperturbed, come what may. It must be said to his credit that he had completely conquered Anger, the one chief indomitable enemy of humanity even including the sages and saints. Nothing could provoke him to enragement. Could any one ever find in him an angry face ? To name but a few shining examples of Munis (Saints) like His Holiness Acharya Samantbhadra, a scholar in his, own right, or divinely inspired young Vidyanand Munishree (Elācharya), a Powerful and Gifted preacher of universal Religion on the basis of Jain universal tenets or late Acharya Shri Shantisagar, a source of inspiration for other sages and saints, who have evolved themselves by spiritual knowledge, by conquering all human ills, including Anger. But still Anger has its hold even on some of the Munis, who being short-tempered are proverbially known to have peevishness visible on the tips of their noses inspite of the their renunciation of worldly affairs. Of course, I do not hereby mean in the least any disrespect to any Muni or Saint as such. What I intend to emphasise in the case of late Laxmisen Swamiji is that both religious precept and practice went hand in hand. Though he is out of sight now, he will ever live to posterity so long as the teaching given by him is practised by his followers.

As if, Death had foretold him just a few months ago, the Swamiji with the concurrence of his followers chose and nominated his successor Shri Chandrakirti as the head of his Matha. Let us hope that present Laxmisen Swamiji will prove a worthy successor of a worthy predecessor. As Milton puts it "The best way to mourn the dead is to help the living". It now rests with us to honour the cherished memory of the departed soul by helping his young successor Swamiji to follow closely into the footprints of his predecessor. As Longfellow, an English Poet-philosopher, has nicely put it.

"Lives of Great Men all remind us,
we can make our lives sublime,
And departing leave behind us,
Foot prints on the sands of time !

which, perhaps another...........
A forlorn and shipwrecked brother,
seeing, shall take heart again"

We, the living followers of the late Swamiji, must willy nilly adjust ourselves to the new set up as Poet Laureate Tennyson has put it :

"*The old order changeth yielding place to new,*
And God fulfils himself in many ways"

Before parting with the subject, my readers may permit me to quote a verse from another poet.

"*Beyond the Vale of tears,*
There is a life above,
Unmeasured by the flight of years;
And all that life is Bliss".

May the Departed Soul rest in Eternal Bliss.

* * *

Scriptural view of Ever-open Gates of Conversion to Jainism

Misconception of Conversion :-

Jainism as preached and propagated by a galaxy of Twenty four Jaina Prophets including Lord Mahāvīra, the last Spiritual Hero of the series, *afforded full scope for any one and every one to practise Jaina Faith.* Even later Jain Sages and Saints, ancient Jain Teachers and Thinkers, tried to keep wide open the doors to conversion, but in course of time either owing to the onslaught of other religions or paucity of real scholars or due to indifference of half-baked Gurus or preceptors, including the priest-craft, a misconception appears to have arisen that a non-Jaina cannot embrace Jainism. This supposed closure of the Gates of conversion has adversely affected the spread of Jainism during the last few centuries.

Effect of non-conversion :-

Though Islam was transplanted to Indian soil some time before the Moghul regime in the seventeenth century or so, it was patronised by the then Muslim Rulers of India, with the result that so many Indians became converts to Muslim religion. Similarly in the Nineteenth century, British Rulers patronised their own religion, namely Christianity, and as a result, so many Indians were proselytized into christian faith. Thus followers of islam and Christianity, though of recent growth in India, have numerically outnumbered the followers of the ancient Jaina faith to an enormous extent. I do not for a moment suggest that mere numerical human strength of any faith should be taken as a yard-stick to measure the real values of its underlying principles and teachings. My only endeavour is to point out to my readers *how later followers of Jainism have failed to spread its real glory and its immortal, nay, universal tenets, far and wide, by admitting freely into their fold and social intercourse, people, though non-Jains by birth but true Jainas by faith and conduct. It is a sheer misnomer to term a person as a real Jain simply by his birth in a particular caste. Ancient Jain Teachers never admitted any caste system* as a kind of barrier to the acceptance of Jainism by non-Jains by birth.

Scriptural View of a real Jain :-

The learned author, Āshādharji, in his famous work called Sāgāra-Dharmāmrta i.e. Nector of Householder's religion has exhorted every householder to create *virtuous and learned Sages and Saints* in order to perpetuate Jaina Faith, as it is an universal benefactor for all beings, animate and inanimate, in Verse No. 71 of Chapter 2★ because sages and saints cannot be created out of jungle but only out of Householder's society. So also in chapter 2 Verses 20 and 22□ *he points out how even a low born non-Jaina can easily become a real Jain by cultivating necessary virtues*. He means to say that even a non-Jain, though born unfortunately in low uncultured family or caste, can, by his inherent good qualities, raise himself to the status of a Virtuous Jain Saint or Sage. He further points out+ that *even an untouchable*, i.e., a person born in a low caste *becomes fit and qualified to follow Jain faith* and its principles, *if he observes purity*. *cleanliness in* his clothes, residence and *daily conduct*, for, a man's body, dress,

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★ जिनधर्मं जगद्बधुमनुबंद्धुमपत्यवत् ।
यतीन्जनयितुं यस्येत्तथोत्कर्षयितुं गुणैः ।। 2–71 सागारधर्मामृत.

□ येऽप्युत्पद्य कुदृक्कुले विधिवशाद्दीक्षोचिते स्वं गुणैः ।
विद्याशिल्पविमुक्त वृत्तिनि पुनन्त्यन्वीरते तेऽपितान् ।। 2–20

+ शूद्रोऽप्युपस्कराचार वपुः शुद्ध्याऽस्तु तादृशः ।
जात्याहीनोऽपि कालादिलब्धौ ह्यात्मास्ति धर्मभाक् । 2–22

place of residence are not inherently impure. Low birth or social status is no barrier to embracement of Jainism.

Cleanliness is next to Godliness. A pure mind can usually dwell in a pure body, as they are vitally connected with each other. A person according to circumstances is capable of developing his spiritual personality irrespective of his man-made social status or low birth (Kāla-labdhi).

Another Saint writer called *Samnntabhadra* observes in his memorable work called Ratna karand Shrāvakāchāra i.e. bejewelled casket of householder's code★ that a person, however low his social status or birth, if gifted with Right Faith (conviction) is like a god akin to the fire hidden in ash.

Ideal conception of God-hood (Divine Virtues) :-

The very basic conception of the word "Jaina" is expressed in Sanskrit☐ meaning thereby that those are the real Jainas, who maintain as their ideal, conquest of enemies in the form of evil desires and of undue attachment to worldly possessions, leading finally to the perfect condition of soul in its essence. There is no personal god according to Jaina theology. It is only the highest and noblest virtues necessary for enabling a householder to conquer all evil desires and selfish instincts, that deserve to be adored or worshipped. *The Impersonal conception of godhood according to Jain teaching* is sought to be *expressed by* a Jaina Saint writer called *Bhatt-Akalank poetically*+ which may be rendered into English as follows :

★ सम्यग्दर्शन–संपन्नपि मातंगदेहजम् ।
देवादेवम् विदुर्भस्यगुढांगुसन् रौजसम् ।   –रत्नकरंडश्रावकाचार–28

☐ जिनो देवतायेषां ते जैनाः :

+ योविश्वं वेदवेद्यं जननजलनिधेर्भंगिनः पारदृश्या ।
पौर्वापर्याविरुद्धवचनमनुपमम् निष्कलंकं यदीयम् ।
तं वंदे साधुवंद्यं सकलगुणनिधिध्यस्ते दोषद्विषंतम् ।
बुद्धं वा वर्धमानं शतदलनिययं केशवं वा शिवं वा ॥—   भट्टाकलंक.

"One, who has understood the whole Universe and universal principles, fit to be comprehended, one who has crossed through the farthest end of this ocean in the form of transitory and perishable Householder's worldly life (Saṁsāra) i.e, has become once for all freed from the ever-rotating wheel of birth and death; *one whose teachings are unassailable* from the beginning, (or without any conditions), incomparable, and *faultless*, I pay homage to that liberated Being, as is fit to be adored even by sages and saints and who is a veritable repository of all virtues and who is free from eighteen defects or faults such as birth, death, hunger, thirst, jealousy, anger, pride etc. *Let such a Being be called by whatever name one pleases* either as Buddha, Mahāvīra, Lotus-seated Brahman, Kesava (Vishnu), or Siva (the last three being popular terms of godhood in Hindu Mythology). *Name assigned to such a liberated Being does not matter in the least, but verily His* (Vītarāgatva) *disattachment, Omniscience and beneficent teachings shape the destiny of humanity*." As Shakespeare describes the futility of a mere name in Romeo and Juliet, when Juliet says of Romeo "what is there in mere name ? *A Rose by any other name smells as sweet*". It is the sweet smell of the Rose that matters and not its name.

The conception of Divinity as evolved by Jaina Teachers appears to be not only noble but acceptable to any reasonable and dispassionate thinker of any age or any country. Is it not strange but true that the Jain Faith, whose teaching and philosophy, though unassailable for all time to come, has unfortunately remained behind a closed gate, when especially in the modern age of warring, political, and economical ideologies, Jain teaching can offer an easy solution, if properly interpreted and propagated ? Is it not high time that the teaching of Jain Prophets, who even renounced their royal pomp and grandeur, and revolted against human and animal sacrifices offered in the name of religion and tried to put down evil superstitions and customs not by violent means but by their never failing teaching of non-violence and truth should be circulated amongst all the the suffering humanity in the world ?

Ideal Jain morning prayer :-

Every Jain householder is advised to recollect each morning, before he starts his day's activities, a Sanskrit Verse★ which rendered into English means: "O Lord, my-Self or Spirit be such that I may have love for all beings, joy but not jealousy for the virtuous, ungrudging sympathy and compassion for the distressed, let me be able to maintain tolerance even towards the perversely inclined i.e. those who differ from me in their view point".

Is it not an irony that Jainism, which teaches every householder to develop aforesaid noble qualities in his day to day life should remain only in sealed book without being spread or propagated far and wide ?

Examples of Non-Jains following Jain faith :-

If we trace back the history of Jaina religion, we find innumerable instances of non-jains embracing Jaina faith and becoming its exponents in the days goneby. The greatest Apostle and Interpreter of Lord Mahāvīra's *last Sermon on the Mount* near Rajgraha in Bihar State, namely Gautama Ganadhara, was a Brahmin by birth and he is even supposed to be a Prospective Jaina Prophet, as the legend goes. King Shrenika embraced Jainism with all his subjects. Father of Pampa, uncrowned King of Kannada poets, was a Brahmin convert to the Jaina faith as disclosed in his writings. *Non-conversion*

★ सत्वेषुमैत्रीं गुणिषुप्रमोदम् ।
क्लिष्टेषु जीवेषु कृपापरत्वम् ॥
माध्यस्थभावं वियरीतवृत्तौ ।
सदा ममात्मा विदधातुदेव ॥

of such Master Minds to Jainism would have been a great loss to ancient Jaina religious glory, which is embalmed and treasured up in their writings on a purpose for life beyond life.

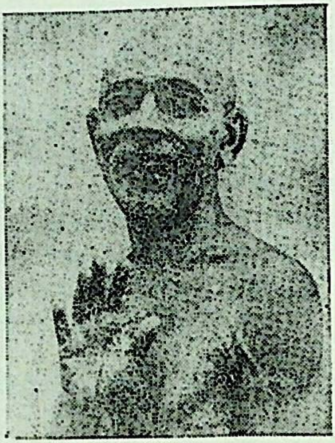
Padmashri Balasaheb Patil, a noted popular Marathi journalist of Kolhapur, had published a studied and instructive article on this subject of conversion to Jainism in Pragati and Jinvijay news paper in 1967. He had, therein, cited so many instances of non–jaina kings and common men embracing Jain faith in olden days. He has pointed out that a popular *northern Indian Poet, called Jinadatta, was first a muslim and his songs have caught the imagination of Jaina folk, males and females, who sing them in Jaina temples and houses on all auspicious occasions, even to this day*.

Necessity of Spreading Jain Universal principles far and wide :–

Therefore, a faith, which is so universal and so appealing both to an idealist and a practicalist, *requires to be spread far and wide instead of keeping it confined to a cloister like a dead thing in a Museum, when in fact it is a living force, with an eternal message to humanity*. Even if one of the five fundamental rules prescribed by Jaina Teachers for every householder i.e. voluntary restriction on one's lust for selfish acquisition of worldly wealth and power (Parigraha-parimāna i.e. Limitation by contentment) is understood and followed by one and all, the present day conflicts in racial, economic and political Doctrines will be easily resolved and the tug of war between Haves and Have-nots, Capitalism and Communism, Rich and Poor, Whites and Blacks will automatically disappear. But Human nature, having an inherent weakness of easily yielding to selfish temptation of amassing even unwanted wealth and misusing one's power and position to one's own advantage, takes lot of time to understand, much less follow this benevolent rule. However, there is no harm in spreading, preaching and propagating such eternal principles, so that a time may come sooner or later for the whole humanity to realise the significance of *This noble religion, which teaches us "Plain Living and High Thinking"*

⁂

Acharya Samant Bhadra Swamiji, a Saint Scholar,
(an old graduate of Bombay University)
(Founder of Bahubali Instilutions)



(A real Jain Mystic)

Gurukul A Blessing in Disguise

Gurukul-an Ideal Institution :-

(1) His Holiness, Jain Saint, Achārya *Samant-bhadra Swamiji, is a living example to illustrate how even a single individual by sheer selfless service and unflinching will power, can work out miracles in the moral, social and religious fields by just rejuvenating the present system of education on proper lines.* How few could have believed then that within a short span of twenty five years, a petty seedling, planted by him in the form of a small class of a couple of young students, conducted virtually in open air under a greenwood tree by the then young Swamiji at the foot of a hillock would grow up into an ideal and a big educational institution housed in fine and spacious building, with a potential capacity to flower itself into an ideal college or Residential University ? He is

popularly but rightly known as "Gurudeva", "Divine Preceptor", "A God send" amongst his band of students and disciples.

The then young Swamiji's vision of child-education :-

(2) He firmly believed that youths of today are the real trustees of posterity. Though himself a celibate and saint, *he dedicated the prime of his life to the cause of child-education, which has proved to be a type by itself. In his view, real education should aim more at producing men of character than self-seekers, opportunists and intellectual devils.* It is said and said rightly that what is perfume to a flower, character is to a man. Our then young Swamiji naturally thought that the real salvation of the future generation, nay, of the nation itself, lay in imparting right type of education to a young formative mind in the school. As Milton puts it "childhood shows the man, as the morning shows the day". Our Gurudeva, then in making, had before his mind's eye the age-long proverb "Train up a child in the way he should go, and when he is old, he will not depart from it".

(3) It is rightly observed that childhood is like a mirror, which reflects in later-life the images first presented to it. Training of character includes temper, will-power, and habits on which so much of the happiness of human beings depends. What Henry Longfellow has said in his poem on children aptly applies to our Gurudeva:

"You are better than all the ballads,
That ever were sung or said;
For, you are the living poems,
And all the rest are dead"

(4) So our Swamiji, being more interested in children than in grown-ups, tried to evolve the *Gurukul Type of education, in which the child trainee comes under the direct tutelage of a Guru or Teacher, so that the close personal contact between the*

teacher and the taught can be maintained. He further aimed at seeing that poverty should not operate as a barrier in the education of a child. So at Bahubali Holy-hillock in Kolhapur District, soon he raised a group, nay, a family of children, who could be fed and educated almost free of cost in *a Residential Type of School*, under his personal supervision. *For many years, he played the role of an ideal teacher*, teaching various subjects prescribed by the education Department coupled with basic moral and religious principles for a comprehensive development of young minds. *Self-discipline, self-control, self-help, and self-reliance*, which are essential for the formation of good character, naturally *became the special features of his young trainees*, Jains or non-Jains.

Swamiji inspired a Band of worthy Teachers :-

(5) As human experience shows, the acts of a man of a good character become repeated in the life and action of others. *Swamiji's life, as an ideal preceptor*, soon *became translated not only into the life of his young trainees but also in the group of his young selfless worthy disciples* headed by Principal Guruji M. J. Bhisikar and other teachers, who have shouldered the responsibility of perpetuating and popularising the Gurukul system of education.

Gurukul in olden days :-

(6) If we trace back the ancient history of education, we find that in early days, public schools, being few and far between, an ideal Guru or a teacher was sought after by the taught, who used to stay for number of years under his Guru's roof till he imbibed all the essential principles of learning, qualifying himself to be a good house-holder for his later life. An ancient Greek has said "*Give your child to a slave for education, instead of one slave, you will have two*". This meant that example is better than precept. It is teaching without words often exemplifying more than tongue can teach. Precept at variance with practice is worse than useless, it is sheer hypocrisy. So the *Gurukul type of education*

at the foot of the Holy Hillock, which our Gurudeva has so wisely chosen as a seat of Right knowledge to be imparted to youngsters with a sense of self-discipline and self-control *is free from "the madding crowd's ignoble strife"* and far from the unwanted noise and bustle of a busy city.

Education divorced from moral aspect :-

(7) It is really a pity that our present day education is purely secular in nature, being completely divorced from the moral or religious aspect. This is likely to lead to production of *scientific intellectuals but moral decrepits*. It is high time for educationists in our country to focus their attention on the probable effects on future generation by laying all the emphasis only on the secular aspect of education, before no point of return is reached. It is a tragedy that many a time politics is allowed to enter into the noble shrine of knowledge, which requires to be kept pure and unsullied from the selfish motives of a few individuals in shaping the destiny of a nation. I am reminded in this connection of what Mr. Newman, a great English educationist of the nineteenth century has observed on the secular type of education as a warning to his country-men in his discourse on "The idea of a University". Newman condemned in unmistakable terms extreme scientific Rationalism and the Utilitarian point of secular education, because Utilitarian school of thought aims only at training for the profession rather than training for culture, personal gain, being the primary motive there. When English Universities eliminated theology from the curriculum in 1850, Newman asserted that science and religion are not really antagonistic but only different branches of knowledge, which are complementary and supplementary to each other, *theology being the crown of all sciences. Newman voiced that without teaching Ethical and religious subjects, education would be worse than useless.* Newman wished to see an intellectual clergy as much as he wished to see a body of spiritual scientists. He also emphasised the importance of Residential type of education. So also Francis Parkman

opined "To direct popular education is not stuffing the mind with imperfect knowledge but rather to the development of its power of observation, comparison, and reasoning so as to strengthen its moral sense leading ultimately to self-knowledge and consequent modesty".

How Gurukul proved a Blessing in disguise :-

(8) So also our Gurudeva's even voice of silence indicates that there should be a happy combination of secular and religio-moral education, so that it can create intellectual clergy i.e. learned religious preachers, learned Swamis, saints and sages side by side with spiritual and moral scientists, as the basic aim of education, both religious and scientific, would be the moral and material progress of the society and the nation. Our Swamiji's Gurukul (Institution) functions as its very name suggests, as a kind of homogeneous family, with a motto that an educated intellectual householder should also be religious, and the devout religious priests and preachers, saints and sages should be learned and intellectuals. Students under this Residential type of education can acquire knowledge from the living contact with other minds and fellow-students. Attainment of truth is the common end of all branches of knowledge, secular or religious, including philosophy, which is also a reasoned science. Can we conceive of any higher motto or message issuing from an ideal or inspired Teacher ? Gurudeva's child-institution has grown, within two or three decades, from a small class of five to five hundred pupils, and is exhibiting excellent results at the S.S.C. Exam. every year. *Then, can we not call our Gurudeva as really an epoch-maker in child-education and his institution as a Blessing in Disguise* to the community and nation for all time to come ? His erstwhile band of students, who drank deep at his holy feet, now occupy high positions in life as officers, Professors, Engineers, Doctors, Lawyers and what not ? The parental Institution has grown into numerous branches at different places radiating the light of Right knowledge to their young entrants.

(9) Our Swamiji has virtually turned the Bahubali Hillock into a spiritual oasis or a stream to which a weary traveller may look up for his spiritual comfort and repose and so it is attracting, as a centre of pilgrimage many distinguished visitors including foreigners. His very holy Presence would serve as a purifier and healer of the hearts and minds of those, who have the good fortune of spending even a few minutes in his company. Really speaking, knowledge is a continuous process and so a good teacher is also a good learner. You will find Swamiji even at this advanced age pursuing the process of knowledge deeper and deeper as a saint-scholar as said by an English poet :

> "*Little knowledge is a dangerous thing,*
> *Drink deep or taste not the Platonic spring;*
> *Their shallow draughts intoxicate our brains,*
> *Drinking largely sobers us again*".
>
> — Thomas Taylor.

(10) **Recent Development at Bahubali Holy hillock :-**

Daily about 500 and more poor students are practically fed-free and housed free under the balmy influence of our Swamiji. So many fine new constructions have come up for housing eductional and moral-cum-spiritual activities with a highly esteemed Library commanding thousands of books on various subjects. An Independent Press of the Institution is installed for publishing magazines and books. A fine Hostel for five hundred and more students and a Nice Play Ground are also provided. For Teachers decent quarters are constructed. Post office, Telegraph, Telephone, Electric light and a Bank are provided as modern facilities or needs. Main source for these developments is the inspiration issuing from our Swamiji.

For Religious and Spiritual Developments :-

Some Fine Jain Temples at the foot of the hillock together with a vast Preaching-cum-Assembly Hall are constructed recently, *the Installation of a Tall Beautiful marble statue of Lord Bahubali*, after whom the holy-hillock is named, on an equally beautiful platform have all added a special grace to the holy place, attracting more and more pilgrims even from far off places. Sammed Shikar, a holy mountain in Bihar State, from which twenty Jain Prophets and innumerable other Blessed Souls attained their spiritual salvation as per Jain mythological record and Girinar another holy mountain in Gujarat State known for Jain Prophet Neminath's salvation are so artistically minified on the aforesaid beautiful platform, that these two Replicas of two holy mountains in their Diminutive forms create a feeling of satisfaction in the minds of their observers, as if they are seeing their originals. The Holy statue of Lord Bahubali, chiselled to perfect shape and symmetry, appears, as if silently to penetrate into the inmost recesses of the mind and heart of almost every observer. Every pilgrim, Jain or non-Jain, at its sight, feels purified and holified at least to some extent and considers himself Blessed indeed, while returning.

All these developments unmistakably speak to the Foresight and the Gifted genius of our Swamiji in educational, moral, ethical and spiritual spheres.

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Jain Doctrine-Cum-Three-jewelled Formula

(Ratnatraya-Dharma)

Only Intentional & avoidable injury is forbidden :-

Jaina Religion is unique in its uncompromising protest from time to time against the superstitious beliefs in offering human and animal sacrifices in the name of divinity for invoking the blessings of some deity, because every living organism in the Universe has its own soul with the capacity to feel any injury done to it. The scientific classification of all the objects in the external world into five categories according to the number of senses possessed, is a significant, contribution of ancient Jainism. This was meant to point out *how human life is to be sustained by causing only unavoidable minimum possible injury to lower life in any form*. Jain thinkers were fully aware that life lives on life and that, even in our breathing, myriads of invisible germs are inhaled, as the very air necessary for our breath contains inconceivably smallest germs, which cannot be easily detected even with a microscope.

Ends will not justify means :-

It would make a world of difference whether you live to eat or you eat to live. So reversing the order, Jainism would advise all sober men in general and spiritual aspirants in particular to *eat to live but not live to eat, so also to breathe to live but not to live only to breathe. Eating and breathing should be the means to sustain life, instead of treating them as ends in themselves*, as an Epicurean or a Charwak philosopher would put it "Eat, Drink and be merry, for tomorrow we may die". Jainism permits only (Prāraṁbha hiṅsa) i.e. initial, necessary and unavoidable injury to lower life for sustaining higher life. The Learned author of Householder's Religion namely Ashādharji obesrves□ that men, with cruel heart like wild animals, though moving in human form or clothing are worse than beasts, while some domesticated animals with kind heart and compassion are far better than cruel human beings.

Importance of three jewelled Formula :-

· As a means for spiritual liberation, the Jaina School has so nicely evolved a Formula popularly known amongst Jainas as a *Three-jewelled Code* (Ratnatraya-Dharma), which has become almost a household expression; nay, *Jaina religion itself may be equated to this three-jewelled formula*. A noted saint Writer by name Samantabhadra describes this formula in his work called Bejewelled casket of House-holder's religion (Ratnakarand-Shrāvakāchara) as follows★ "Lords or Masters of Real Religion know that religion consists of Right Faith, Right knowledge, and Right conduct". So also another ancient illustrious Saint Writer Umāswāmi observes in his treatise on the Science of Spiritual Liberation in his very opening aphorism or Formula+ as follows "the *ladder of spiritual Emancipation consists of three steps in the form of Right Faith, Right knowledge and Right conduct*". These three steps are *metaphorically described* by all Jain Writers *as three Real imperishable Jewels, more* valuable than the man-made earthly jewellery.

□ नरत्वेऽपि पशूयन्ते मिथ्यात्वग्रस्तचेतसः ।
पशुत्वेऽपि नरायन्ते सम्यक्त्वव्यक्तचेतनाः ॥ –सागारधर्मामृत. (1–4)

★ सद्दृष्ट ज्ञानवृत्तानिधर्मं धर्मेश्वराः विदुः । –रत्नकरंडश्रावकाचार.

× सम्यग्दर्शन ज्ञान चारित्राणि मोक्षमार्गः । –तत्वार्थसूत्र.

Significance of Right-Faith (well reasoned belief) :-

Right Faith according to Jain thinkers is the *well-reasoned belief in the real nature of a substance* or object as it is (Tatwārth-Shradhānam). *Jain Logic does not lay claim to mere blind faith or credulity* called (Mithyātwa), False, Illusory notions but *it expects a firm conviction tested by or based on your faculties like intuition, conscience, intellect, reason etc.* If English homely proverb says "Firm faith can move mountains", Jain dictum would say "Let alone the poor mountains, Right and unwavering Faith in the real nature of things as they are including your body and soul would put you on the right path leading to final, eternal, spiritual salvation, a state of changeless change, Eternal Bliss (Mokṣa), call it as Nirvāṇ or Beatitude or by any other apt expression". The *Summum-bonum* of *Jain Teaching* may be put as follows "*Learn first to discern the real from the false, the ever-fleeting from the ever-lasting,* instead of clinging too much to illusory worldly pleasures and pains, which are unconnected with your inner real self but only with your external Ego (Ahankār). *Learn, therefore, above all to separate your head-learning or Bookish knowledge from Soul-wisdom,* which cannot be valued in terms of money or earthly possessions." Dr. Annie Bessant so truly observed "Right Belief is no doubt of supreme importance, provided a man really holds and not really what his lips profess". This means according to me that right faith is reflected ordinarily in our conduct.

How Right Faith is Related to our inner self :–

On close scrutiny, we shall find that majority of us have faith only in our external self i.e. our Egotism called Extrovert (Bahirātman).' We believe in whatever serves our immediate selfish purpose in our external life and we pretend that we are believing in the righteousness of our deeds. We rarely undress our soul, thereby suppressing the *voice of our Inner self* (Introvert) speaking through our pure unpolluted conscience. No religion worth the name has preached or will ever preach that a man should tell lies or commit theft or murder with impunity both in the moral and material world. But in actual life, these things are daily events in our Social life. Does this not indicate lack of our true faith in the moral or religious Code ? Any sane man will admit that these are really speaking un-holy, unjust or sinful acts by any test, moral, legal or religious.

Why illusory Faith cherished :-

If the perpetrator of the aforesaid acts had firm belief that he would have to rot in the purgatory or hell in his next life, in addition to legal punishment meted out by human Courts, good sense may prevail upon him to desist from such-acts. But the very inherent defect in human nature of being tempted by immediate gain for worldly pleasures has rudely shaken our true belief in moral or spiritual code and the Brute in us is our guide. So Jain teaching points out that our so called faith in our external conduct or deeds is only the shadow and not the substance, the real Faith i.e. the substance connected with our inner self and pure conscience is very rarely exhibited or understood by us. This is not possible for a layman, unless his inner self is awakened to the moral and spiritual side of life, instead of being completely dominated by our outer self or Egotism or Brute in us. Nor is it possible for every one of us to become a saint or a sage. Therefore, Jain School of thought exhorts a house-holder to cultivate a firm faith, as a duty, in leading as far as possible pure and holy life by curtailing his selfish desires within reasonable limits technically called Parigrah Parimān i.e. voluntarily limiting our desires, aspirations and ambitions for wordly fame and name or for temporary worldly possessions.

How Most men live in only fancied paradise :-

Owing to (Mithyā-draṣti) i.e. false faith or (Avidyā) i.e. Ignorance and want of Real faith, we delude ourselves by wrongly identifying our soul, which, in spiritual language, is absolutely unconnected with our mortal cloaks. How strange but true that even men of erudition and culture do not exercise their discriminatory faculty but try to dwell in a fancied paradise thereby shutting off the real Elysium i.e. abode of real happiness. *So verily thrice blessed are they, that cultivate the Right-Faith* in the real nature of their bodies as separate from their souls *and then bring their right knowledge and conduct to bear upon this conviction.* Most ancient saint writer by name Kundkund observes that lapse from Right Faith or spiritual Awakening leads a man to permanent degradation, while lapse or violation of Right conduct is capable of being remedied in due course.

How Soul wisdom is neglected :-

Soul is a bird shut up within. It may have been encased even in a proverbial golden cage on account of my external pomp and grandeur, but will that amount to spiritual nourishment to that poor imprisoned bird, which inwardly pines for its liberation instead of its being forced to participate in my external physical activities? My mind or your mind is just like a mirror, which gathers dust, though it reflects. Does it not, therefore, need the gentle breezes of soul-wisdom to brush off the dust of your or my illusion ? If so, how long should I and you wait for creating that spiritual atmosphere? We know that this question remains unanswered, because God alone knows our deep ignorance, though we ourselves do not want to fathom it.

Importance of Right-knowledge :-

After making sure that our foot on the first step of the spiritual ladder in the form of Right Faith is safe and secure and not shaky, we have to proceed to the next step in the form of *Right Knowledge* (Samyag jñāna). *Jainism does not forbid us to acquire necessary worldly knowledge in the form of book-learning, or modern scientific or Technical education* in order to keep pace with the advancement of knowledge in the external sphere in order to equip us fully to discharge our duties as householders in any walk of life. *But in addition, Jainism expects us to acquire necessary knowledge for our moral, cultural and spiritual upliftment also.* It is only this type of Right knowledge, which can ultimately help us in our inner life. As Edmund Stone puts it "*One needs only to know the twentyfour letters of alphabets in order to learn everything else that one wishes*. Application and perseverance will do the rest".

Significance of Right-conduct :-

Right conviction (Samyag–darṣan) helps us to perceive the reality of life and not merely its superficial and illusory side. Right knowledge or Right conviction must both be free from any doubt. Our intellect cannot really consent even for a while to what our faith has not grasped and our conduct is really shaped by the type of our intellect, from which it springs. *Right Faith and Right knowledge will automatically lead to our right conduct. Right faith will dispel weak doubt, Right knowledge will protect us from falling into errors due to ignorance* (Mithyātwa), *and finally the right conduct* (Samyag chāritra) *will mould our life in the best way possible* of which we are really capable. Right knowledge is mainly of five kinds, sensusl and extra sensual, including omniscience (Kevaljñāna) to which I have referred in detail while dealing with other topics.

Our Right i.e. Righteous or Good character is exhibited by our Social and moral behaviour in our daily life in respect of our external environment and social intercourse. Our Right faith and Right Knowledge, being rather internal or subjective, cannot assume an outward Visible form but are usually revealed only through our character as unfolded by our external behaviour So Jaina thinkers have rightly described our character as one of our three real jewels. Shakespeare also has described figuratively human character as a real spiritual jewel in his famous Tragedy "Othello", when Iago, the villain in the drama, says to Othello, the Hero, with a view to arouse suspicion in Othello's mind about his wife's chastity as follows :

"*Good name in man and woman,*
Is the immediate jewel of their souls;

Who steals my purse steals trash;
It was mine, it is his, and has been
slave to thousands;
But he, that filches from me, my good name
Robs me of that, which not enriches him,
But makes me poor indeed".

Shakespeare means to say that loss of character makes a person spiritually and morally poorer, because the loss of earthly belongings can be recouped by hard labour, but not loss of character.

Character real crown and glory of life :-

Though genius may command admiration, character alone secures respect. The former is the product of brain-power, while the latter is the product of heart power; and in the long-run it is the heart that rules in life; though the Intellectual Devil may succeed for some time in citing scriptures for his purpose, as the proverb goes. *Character is valued even at a national or international level.* So the German Intellect, *Martin Luther*, who at one time revolutionised the Christian world, observed "*The prosperity of a country depends* not on the abundance of its revenue, nor on the strength of its fortifications, nor on the beauty of its public Buildings, but *on the men of education, enlightenment and character*". Mahatma Gandhi has prophetically observed "The main purpose of life is to live rightly, think rightly, act rightly, the soul must languish, when we give all our thought to the body".

Neglect of character in modern times :-

There are many persons, who do not own any possessions other than their character, yet they stand in the world as firmly as any crowned king or even better; but strangely enough we find human character deteriorating day by day in the modern scientifically and politically dominated age. *Moral cowordice is exhibited both in private and public life. Our consciences have become rather elastic, so that both for* *the leaders and the led there* is now one opinion for the chamber and another for the platform. Hypocrisy and time-serving are found upward and downward amongst many of us, high or low, rich or poor, well-placed or ill-placed. *In the language of Jain Teachers, we are not after real jewels but only hankering after earthly jewels.* Socrates had sounded his country-men under similar circumstances "*Let him that would move the world move first himself*". I am also reminded of what Mr. Biglow has aptly observed in his cynical and humorous couplet :

> "*A merciful Providence fashioned us hollow*
> *In order that we might our principles swallow*".

So, if we take stock of the present day situation around us calmly and coolly, we shall realise the real importance of the Jain Doctrine of three jewelled formula as our only ultimate saviour,

Conclusion :-

Jain Teaching is rational and logical, being neither dogmatic nor arbitrary. Vedas, i.e. scriptures of Hindu Religion, do contain revelation from Gods; Quran, though preaching one-God theory, also contains Divine revelations made to Prophet Mohamad by God through His Agent, Gabriel Angel from time to time. But Jain Religion or Teaching does not derive its authority from any super-natural Deity or God for its principles. Jainism asks its followers to emulate, as far as possible, the examples and principles of some erstwhile perfect human beings before they attained their salvation. For gradually achieving this Aim or Ideal, Jain Teaching prescribes the aforesaid three-jewelled Formula, first and foremost requirement being Right Faith, not loose faith as understood by a common man or woman in our daily life in order to earn our Bread leaving the Butter to the selfish Rich.

Except Real Sages and Saints, most of us (House-holders) are groping in the Dark as to the real aim of life and as to the Real and Eternal Happiness and not material earthly happiness. For understanding the difference between the two, our Faith must be so impartial and impersonal; so real i.e. untainted by worldly selfish motives, that we must cultivate the rather difficult, Intuitive Faculty of striking a proper balance between the real needs and necessities of our Body and Soul as two distinct entities at two diametrically opposite poles. Once this is done successfully, Right knowledge or soul-wisdom will follow as a corollary from Right Faith, both being reflected in our daily life in our Right i.e. Reghteous conduct in conformity with our Right faith and knowledge. After all, it is easier said than done. However, there is no harm in making an attempt in that direction leading to our improvement or progress both in material and spiritual sense.

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A Code of Five broad-based Rules of Conduct

(Panch–Anu–vrata)

Two Divisions of Community (1) Saints and (2) House-holders :-

Both in Jain theology and philosophy a clear cut distinction is made between the Rules of conduct governing a householder and those applicable to an ascetic belonging to a spiritual aspirants order. This distinction is not only essential but practical. A Householder or a Laity forms an important unit in the social and religious organisation, as evolved by the ancient Jaina Teachers. Even foreign scholars of Jainism have praised this significant formation of four–fold Orders called (Chaturvidha-Sangh) four-fold communion i.e. (1) (Shramana or Sadhu) Monk or Ascetic, (2) (Sadhwi–Arjika) Nun, (3) (Shravak) Lay-Brother, (4) (Shravika) Lay Sister. *Mrs. Stevenson*, M.A., *Sc.D.* (Dublin) has *observed in her book* called, *Heart of Jainism*, as follows: "Jainism is singular in emphasising the place accorded from the very first to a lay adherent as an integral part of the Jaina Organization (Sangha). In the Buddhistic Order, on the other hand, the lay element received no formal recognition whatsoever. It is for this reason that Jainism has held on the even tenor of its way for thousands of years, while Buddhism disappeared from the land of its birth". Even though complete non-attachment from the house-hold life and acceptance of asceticism, including stark nakedness, are conducive to spiritual salvation, it is only the Blessed Chosen few Souls that are capable of rising to the spiritual height in the form of perfect asceticism on earth (culture of renunciation). Though some superficial observers have tried to misrepresent. Jainism does not in fact require an ascetic to commit suicide by starvation but he is to fast in meditation only when death is approaching him in natural course. Therefore, Jainism has prescribed as a duty of a house-holder for maintaining saints and sages in order to enable them to devote their attention solely to spiritual advancement.

Necessity of saints for social and moral uplift :-

In this way Jain Monk and a Jain Householder (Shramana and Shravak) *are complementary and supplementary to each other*. The Jain Householder by giving a small quantity of food unsought to the Jain Monk, receives the latter's blessing in addition to spiritual sermons. *A householder gives material food in exchange for spiritual food*. Prof. Sharma observes "Even Jain laymen are afforded opportunity to rise to spiritual height of monks by easy steps. The five vows of the clergy or Monks are called (Mahā-Vrata) i.e. High and strict Rules and those of a laiety are called good conduct Rules i e. small Vows (Anu-Vrata). Jain Monks of highest order are expected to give up man-made or machine-made clothing and become sky-clad (Digambar) i.e. nude. *Some ignorant and cynical critics ridicule the stark nakedness of Jain Monks without understanding the principle underlying nudity*. We require clothing for two-fold purpose either for protecting our body from the sun and cold or as a social convention out of fear for public shame except in the case of a Dandy or a Fop, who wants gaudy clothes only to show off to others. *When Jaina Monks have voluntarily renounced all earthly possessions* and Illusory worldly attachment (Maya and Mamatwa). *why should they require clothes to hide their nakedness; if a piece of cloth is only a link in the chain of material requirements of a householder like you or me ? It is only my or your guilty sensual eye, that discriminates* between the nakedness of an innocent child and that of a monk, though we know definitely that both our first entry into the world and last exit out of it will be in a naked form.

Jain Prophets hailed from warrior class :-

Does it not seem apparently at least almost paradoxical that Royal families belonging to warrior caste (Kṣatriyas) *should produce majority of the twentyfour Jain Prophets* (Tirthaṅkars) *including Lord Mahāvīra,* the last great Apostle of non-violence or non–killing (Ahimsa), the great spiritual Hero ? Truth, however, is always stranger than Fiction and so our admiration for their unflinching spirit of renunciation of all their earthly belongings including their royal pomp and grandeur is all the greater than in the case of a beggar renouncing his bowl of alms.

Five Virtues leading to ideal human conduct :-

According to Jainism, Virtue consists in the five-fold conduct of a House-holder, who has faith in and knowledge of (1) Ahiṅsa i.e. non-Killing or non–injury, which is not only negative abstention from causing harm but positive kindness to all creation, (2) Truth-speaking, (3) Non-stealing including all dishonest acts, (4) Celibacy or chastity in word, thought, and deed except moderate marital enjoyment with one's married partner as a house–holder, (5) Limiting one's desire for amassing wealth. This Rule of five–fold conduct is popularly known as Panch-Anuvrata, a code of five broad-based or five-fold minor Rules (Anuvrata) in contra-distinction to the strict code of highly pure conduct for Jain Monks called Mahāvrata "Code of higher Rules more rigid and more minute and detailed than that of householder's Anuvrata". *Moderation is the outstanding feature of Jain Householder's Conduct Rules,* Ideal Human conduct was pointed out as the third jewel in the three-jewelled formula meant for both spiritual and material uplift. But five–fold conduct Rules expand that conception further as a kind of elucidation for our guidance for our social and moral relations. With all this, it is, an irony, that a good many of the so–called followers of Jainism themselves observe these noble rules more in breach than in practice.

Main Idea of this Rule :-

Strict and complete observance of this Five-fold Rule with all its rigidity is not possible for a house-holder. So he is advised to observe it in a sthul manner i.e. in a braod sense and not so rigidly. Saints and Sages, who have renounced the house-holder's life are required to observe this Rule more strictly and minutely called technically in a suksma manner. Jain teaching so wisely strikes a proper balance between the saints and householders in a practical manner in regard to this Rule. The householder is expected to avoid causing injury to any living being intentionally, deliberately after planning for the same in his mind after cool and calculated consideration. This is called technically Sankalpa Hinsa i.e, causing intended and desired injury. This should be avoided by a house–holder by his mind, speech and action. He should not instigate others to do such acts. Similarly, intentional and selfish false-hood, theft, adultery or unchas–tity outside matrimonial alliance, unlimited desire to amass un–necessary wealth should be avoided. This does not mean that a house holder–should not carry on any trade, business, profession or occupation for maintaining his family. The Rule wants you to avoid using deceitful means with a view to cause loss to others and gain to oneself, in any walk of life. Earning by fair and honest means to maintain one's family cannot be forbidden by any legal, moral or religious code in the case of a house-holder. If a house-holder is kind and honest in mind, speech, and action, and follows a *righteous*, moral conduct in his day to day life. he is far better than a saint, who is unable to give up his undue attachment or internal craving for worldly objects, as stated in Verse No. 33 of Householders code of canduct by ancient saint writer Samantbhadra.

Adipurāna☐ ancient Jain scripture defines religion as a code of conduct consisting of Five-fold rules referred to above. So also ancient Jain saint writer Samantabhadra describes this code of Fivefold Rules as follows:+ (1) Causing injury to any life, (2) Speaking falsehood, (3) Theft or any dishonest dealing, (4) Adultery or Unchastity outside matrimonial alliance and (5) Unbridled lust for acquisition of wealth–these being sinful acts, abstinence from them in a broad (not minute) manner would amount to Fivefold Broad-based Rule. A recent learned Jain writer by name Ashādharji observes in his popular standard book on Householder's religion★as follows: Broad abstinence from killing or causing injury and four other sinful acts i.e. falsehood, theft, adultery and lust for wealth, in word, thought, and deed, abstinence both from doing these things oneself or from encouraging others to do these things would amount to (Panch-Anuwrat) Fivefold broad-based Rule of conduct.

House-holder's conduct Rules are toned down and harmonised for practical life :-

Vrata i.e. Rule or Vow would mean according to Jain school, a Voluntary and Intentional Renunciation of certain enjoyable objects and giving up certain evil deeds and doing corresponding good deeds with a firm will-power as explained in House-holder's Religious books. Rule of non-hurt (Ahiṅsa) to any life in any manner cannot be literally or strictly enforced either for ascetics or for house-holders. *The*

☐ अहिंसा सत्यवादित्वमचौर्यम् त्यक्तकामना ।
निष्परिग्रहतातेति प्रोक्तो धर्मः सनातनः ।ः —आदिपुराण.

+. प्राणातिपात विततव्यहार स्तेय काम मूर्छेभ्यः ।
स्थूलेभ्यः पापेभ्यः व्यपुरमणुवृतम् भवति ।। —रत्नकरंडश्रावकांचार.

★ विरतिःस्थूलवधादे-र्मनोवचोऽङ्क्तकारितानुमतैः ।
क्वचिदपरेऽप्यनुमतैः पंचहिंसाद्यणुव्रतानिस्युः ।। —सागारधर्मामृत(4–5)

very human existence itself would become practically impossible, if this rule is to be literally observed, for our very initial acts of breathing, walking, eating, even opening of eyelids entail loss of smallest invisible myriads of germs floating in the air around us and crawling on the ground unseen and unnoticed. Jain thinkers, therefore, take into account this practical impossibility as stated in the proposition (Jivo Jivashya Jivitam) "Life is the life of life" or "Life lives on life". *Therefore, Jainism divides Aniṅsa, killing, into two main categories* (1) Araṁbha-hiṅsa and (2) Anāraṁbha-hiṅsa i.e. (1) Initial *unavoidable and unintentional injury* to life involved in doing necessary acts for our very existence such as breathing, speaking, seeing, eating. and doing our avocation such as agriculture or trade etc., and (2) *Avoidable and intentional killing* or Injury. *Jainism forbids the latter type of injury* to life i.e. intentionally causing injury, which can be avoided as being unnecessary for our existence or for doing our duties in any walk of life. So this Rule of non-injury is based on moderation and primarily on Intention, with necessary further relaxation in the case of householders as observed significantly by a Jain author□ that householder's life and residence cannot be conceived to be possible without his *initial unavoidable paraphernalia* in the form of a house, cattle, agricultural or other means of maintenance and further, even such initial requirement cannot be conceived as possible without causing any injury to any life in any way in discharging his household duties. So Householder's conduct is to be reconciled with unavoidable and unintentional injury to life. *So a householder is advised to give up, purposeful, un-necessary, intentional and avoidable injury by knowingly committing cruel acts.*

That "Non-violence to any creature is the highest religion" is the Motto of Jain Teaching. Hurting by physical acts or by thinking or wishing ill of others, or by speaking

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□ गृहवासो विनाऽऽरंभान्नचारंभो विनावधात् । –सागारधर्मामृत (4–12)

harsh to others has, to be avoided at all costs by a Householder. According to Jaina School, a fisherman is considered as a great sinner, because he intends to catch fish, though in fact he may fail to catch any fish in his net. His guilty intention is worse than the result; while a Judge passing a sentence of death on a murderer in discharge of his duties is not a sinner like the aforesaid fisherman.

Jain Religion prescribes a kind of food, which involves minimum possible injury to any life, as raising of foodgrains presupposes some unavoidable injury to small germs and insects. Jain ethical code is so comprehensive, that it affords scope and guidance for men of all walks of life, agriculturist, trader, Doctor, even a warrior. Shri Jagmandarlal Jaini in his 'Outlines of Jainism' has endorsed the opinion of late Diwan Bahadur A. B. Latthe expressed in his book on Jainism that the Five Anuwratās (fivefold rules of conduct) cover entire field of 511 sections of the Indian Penal Code.

How Jain conduct Rule is comprehensive :-

Indian Penal Code is supposed to be a master-piece in criminal jurisprudence, as it encompasses all conceivable criminal acts and offences, for which punishment is prescribed. I think the *Jain Code of Five-fold Rules can be safely taken to be an ideal epitome of all basic principles of ethics, morality, law and philosophy*. The Rule of non–hurt comprises all offences in respect of physical and mental injury, the Rule of non–stealing can be extended to all offences in respect of property including trade dishonesty, misappropriation, breach of trust etc. The Rule of non–falsehood includes so many offences in respect of deception, cheating, forgery etc. The Rule of celibacy can be extended to all matrimonial offences such as adultery, enticement, seduction, abduction, bigamy etc. Even offences by abetment can be brought under this fivefold rule. The last Rule of Aparigraha i.e. *voluntarily limiting one's unbridled desire for amassment of wealth is such a salutary one as will end all conflicts in social, economic and political spheres, if strictly followed* and can even establish universal peace. *This Rule, if strictly enforced, will knock out the very bottom of all social, moral, legal, political wrongs.* At present man-made or state-made law does not provide any remedy at law for moral wrongs or moral injuries e.g. suppose I have lot of money in my pocket but I refuse to part with even a few rupees in order to save a man dying of starvation, I am committing moral wrong, for which no legal punishment is provided except divine punishment on the Day of Judgment of which very few are afraid.

With a view to raise the moral tone at the national level, Ācharya Tulsi has set in an Anuwrat Movement recently, which is gaining ground and popularity amongst all right-minded persons, irrespective of their caste or creed except a few religious fanatics, who deliberately try to distort his views. This Anuwrat Movement really aims at impressing the importance of Jain Five-fold rule of conduct in social, moral, educational spheres. *If teaching of this Rule is included in school curriculum, it is likely to yield memorable results*, but it is doubtful whether it can find favour with our leaders and Educationists, who at least outwardly profess to be wedded to secular government and secular system of education. *It is a sheer travesty of educational objects, if moral values are completely ignored*. Therefore, teaching and following of this simple five-fold rule of conduct would be the only practical panacea for our present day social and moral ills.

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Significance of the Five-Fold Jain Benedictory Hymn

(Panch Namaskār Mantra)

Popularity of Five-fold Diminutive Hymn :-

The Five-fold Jain Diminutive form of prayer or Benedictory Hymn popularly known amongst Jains as Panch Namaskar Mantra expresses reverence or homage *to the five-fold class of Spiritual Dignitaries*. As per the Jain School, according to the degree of their respective spiritual progress, the Five wayfarers on the long and difficult spiritual path-way leading to complete spiritual Liberation are (1) A Real Saint or Sage (Sarva Sadhu), (2) A Spiritual Teacher (Upadhyāya), (3) A Divine Preacher or Preceptor (Achārya), (4) The Really Enlightened (Siddha) and (5) Arihanta i.e. Victor or conqueror of all the real enemies in the form of evil desires and instincts, arising out of undue attachment to physical existence on earth, thus the soul or Pure consciousness reverting once for all to its original pure essence, a state of eternal Bliss, or changeless, formless, timeless existence of the soul or spirit. But Term Arhant may literally mean worthy or deserving ones, in spiritual parlance it means Exalted, Perfect Being.

Significance of five Spiritual Dignitaries :-

Of the above mentioned five spiritual dignitaries Arhant and Siddha belong to the class of completely evolved beings i.e., who have attained complete spiritual Liberation or Salvation, freedom from birth and death, and existing only in the form of Pure and perfect soul possessing (1) Infinite knowledge, (2) Infinite Power, (3) Infinite Faith or Enlightenment and (4) Infinite Bliss. These four unlimited qualities are the intrinsic characteristics of a perfected soul known as Arhant or Siddha under the Jain System. This is technically called Anant-chatustaya i.e. *Spiritual Doctrine of four infinite qualities.* Arhant is also some times called Arihant, meaning conqueror of Inner and Hidden enemies in the form of Evil passions, Instincts and Desires. The Sanskrit expression Arhant or Arhat literally means worthy or Deserving i.e. fit to be adored or worshipped. The term Arhant is not the name assigned to any individual or Deity. but it denotes the condition of pure and perfect soul, which has liberated itself fully from its erstwhile entanglement or association with earthly life and its illusions. So also the expression Siddha literally means perfection but in spiritual parlance it means pure and perfect soul, which has fully and finally cut off all its connection with its earthly life and attachment. Siddha does not mean any particular individual but conveys the conception of a perfect soul. The other three spiritual aspirants are in the stage of still completing their spiritual journey. Even then they also deserve our Homage.

Difference Between Arhant and Siddha :-

Arhant and Siddha, both being spiritual Dignitaries, freed from birth and death and earthly attachment, have completely conqured all human passions and desires. So both are called veet-raga i.e. Passionless and Desireless. Both are omniscient and omnipotent. Under the Jain School of Thought, Arhant ranks far higher than Siddha, because Arhant, on attaining transcendental knowledge(Kewaldnan)has played the role of a world Teacher by preaching his universal principles, beneficial to entire ignorant and suffering humanity for many years, before he left off his mortal coil. During the period of his preaching, he was a Jiwan mukta i.e. released while living by virtue of his omniscience. Arhant is also known as Tirthankar (Holy Preacher), a kind of Spiritual Navigator for crossing the ocean or River of earthly life for reaching the other shore i.e. eternal life and blissful existence. So Arhant is also called a Jain Prophet, because of his universal tenets and principles preached and practised by him, in his last earthly life. Siddhas are innumerable, while Arhants are only few and far between. Under the Jain School, there have been twenty four jain Prophets of the present cycle of time from Adinath to Mahavir, the last in the series. Siddhas rank next to Arihant in their respective importance, because Siddha is contented with his own individual spiritual salvation on attaining transcendental knowledge and has not played this role of a Teacher. So, many of Siddha's lives have remained unrecorded either in history or mythology.

Difference between human Passions and desires :-

Strictly speaking our passions and desires are not synonymous or identical. According to Jain School, passions are few but desires are infinite. Passions are technically called Kasāyas i.e. Dark, Evil forces, operating on our souls through our mind and brain, giving rise to evil feelings and emotions, instincts and desires. They are said to be six in number i.e. (1) Sexual Instinct or Kama, (2) Anger or Peevishness, (3) Vanity or Pride, (4) Deceit or Illusion, (5) Avarice or Lust and (6) Attachment to earthly life. These six are esoterically called as real human enemies difficult for a common man or woman to conquer or control.

Our Desires are more or less related to our will power hidden in our mind and heart. Due to our earthly attachment innumerable desires (a vicious chain or circle) flow from our mind, seeking after temporary, illusory, earthly, pleasures, in different forms, suppressing our inner soul and conscience.

Scriptural Prophets and historical Prophets :-

Of the twenty four Jain Prophets, the last two only i.e. Pariswanath and Mahavir are accepted as Historical personages of whom historical, reliable evidence is available. Remaining twenty two find place only in scriptures and mythologies but their existence in hoary past is not at all doubted by the Jain community in general. Out of these prophets, thirteenth Jain Prophet, Mallinath, was born as a female in his past life but in subsequent life, by holy deeds, sex changed and Mallinath was born as a prince in royal family, but he renounced his royal life and attained his prophethood. This shows that under Jain system, even a female can attain the status of prophethood in due course. So also mythology records that Mahavir was born as a Lion in his previous life, but by its contact with a Jain saint, it was later on born as prince Mahavir in a royal family, which he exchanged for his spiritual life as a Prophet. This mythological record shows that it is possible even for animals to attain salvation.

This popular Hymn of Reverence to the five spiritually evolved Beings is a *Holy Hymn of Hymns*. It has been in daily use amongst most of the followers of Jainism irrespective of their subsects, since times immemorial. It can be said to be an ideal Epitome of all-embracing Divine Prayers for development of divine qualities. *Its exact origin, as to who first framed it, is lost in its antiquity. However* some eminent recent *research-scholars* of Jainism like Dr. A. N. Upadhye, Prof. Hiralal Jain and Shri Mirji Annarao are of *opinion* that ancient *Jain Acharya, Saint-writer, by name Puspa-danta* is its real author, as this Hymn of Reverence is used by him as the *opening Benedictory Holy Hymn for His famous work called 'Shatkhandāgam'* (scripture of six worldly Regions).□ Apart from this controversy, into which we need not enter, this Holy Hymn of Reverence finds place as a Benedictory Hymn in many of the Jain Ceremonial or Ritualistic formulas. The popular belief is that this Holy Hymn, if used, after realising its real significance with concentrated mind, destroys the human sins in addition to serving as a benediction. It is to be recollected and repeated every morning before one takes up his routine daily work.

□ णमो अर्हंताणं, णमो सिद्धाणं, णमो आइरियाणं ।
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ।।
—षट्खंडागम.

This miniature Hymn, a Treasure of hidden meaning :-

The underlying sentiment of paying homage to liberated souls must have been pre-existing even before it was clothed in the form of a Hymn. *This basic conception of recalling the divine virtues by reverencing the spiritual aspirants seems to be too deep-rooted and written on the tablets of eternity in human mind.* As this diminutive Holy Hymn contains a *treasure of hidden meaning*, it can enlighten any reflective mind on various aspects of life at its different levels. *Every Jain Householder is enjoined to repeat this Hymn at least* 108 *times in a day with concentrated mind*, which will not really occupy much time. *Even by repetition of a holy hymn* after fully realising its underlying significance, the *human mind will naturally desist from doing any unholy deeds.* Whether every Jain, while vocally repeating this Hymn, tries to understand its real object and meaning, with a view to translate it into his practical life, is a doubtful matter. For the fault of such persons, the paramount importance of this Holy Hymn cannot be belittled in any way.

Even the very serial order of Reverence to be expressed to the *five kinds of Votaries in the spiritual Hierarchy* according to their respective place assigned in this Holy Hymn is not without its own significance. *In short, lhis Hymn can be said to be the very soul or spirit of Jain Teaching and Philosophy. If it is used as a Daily prayer with full faith and thorough understandtng even for a while, it will serve as a Spiritual Light*, as a Purifier of one's soul in any walk of life both for the lay householder and also for sages and saints.

Importance of the word "Om" :-

The hymn is so simple that a votary is merely to say "I pay my homage i.e. reverence cum respect to highest holy Dignitary, Arhant, and then to siddha and then to other three spiritual aspirants". Votary must try to understand the qualities or virtues of those Dignitaries, as his reverence is addressed to those qualities. This Hymn opens with the word 'OM'. The Sanskrit word 'OM' is a holy expression used commonly both by Hindus and Jains to express any holy or auspicious event. This word is made up of five Alaphabets each representing one of the above mentioned five spiritual Dignitaries, and collectively reminding a person of the Divine qualities or Virtues of the spiritual beings. Etymology in Sanskrit i.e. branch of linguistic science and its rich vocabulary and its flexibility can be understood only by Sanskrit Scholars and not by common men and women. It should be remembered in connection with this holy Hymn, that under Jain School, Homage or Reverence is paid not to any individual spiritual Dignitary but to their virtues or qualities exhibited by them in their last earthly lives, each Dignitary representing his own class. Arhant for example would include entire class of Jain Prophets i.e. Arhants, Siddhas include all spiritually Liberated beings other than Arhants. The word 'OM' is used as a prefix to Arhant, as the word 'OM' is etymologically supposed to include all twenty four Jain Prophets according to some persons.

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Life and Teaching of Lord Mahaveera

Note :– [This Essay has won the second prize of Rs. 500/ in the All India Essay competition on Bhagwan Mahaveera's "Life and Teachings" held by Lord Mahavir's 2500th Nirwan (Spiritual Liberation) celebration committee at Delhi. It is learnt First Prize Rs. 1000 was given to a Hindi Eassy by a Muslim Professor. This English Essay was published first in Sanmati magazine at Bahubali and later on in a spiritual Magazine "Pathway to God" Edited by Gurudeo Ranade Trust of Belgaum. As the Subject of this Essay is not covered by the topics discussed in this book, its Publishers deem it desirable to include it in this Second Edition of the Book].

SPECIAL SIGNIFICANCE OF COMMEMORATION OF 2500th NIRWANA ANNIVERSARY (SPIRITUAL LIBERATION) FUNCTION OF LORD MAHAVEERA :–

We all know that every day sends to the grave a number of obscure and insignificant men and women unwept, unsung and leaving neither stone nor trace to tell where they lie. Such is the case normally with every one, whether rich or poor, high or low, prince or peasant, though to some few, it is said, doors of fame sometimes open with the gates of cemetery but only for a short while. But in the case of Real Prophets and philosophers like Lord Mahaveera, Lord Buddha, Lord Jesus Christ, mere passage of Time, however long, will neither stale, nor minimise the importance of their immortal tachings irrespective of their individual countries, race, religion or period. Theirs are the Blessed Souls, whose Human Personalities, while moving in flesh and blood on earth in our midst, have left ineffaceably their footprints on the sands of time in the form of their respective glorious messages to the human race as a whole for all time to come. In the galaxy of Twenty-four Jain Prophets, Lord Mahaveera, though last in the series, has caught our fancy most, as he has left an indelible stamp on the tablets of eternity, as though we still hear his living Human Voice ringing in our ears with his clarion call to succeeding generations not only of human race but to the whole realm of living beings in any form for transformation of their hearts, for change from violence to peace.

It is not because of Lord Mahaveera's birth in a Royal family with or without a silver or golden spoon in his mouth that we are cherishing his memory for more than 2500 years, but because he played the Role of a Prophet, nay, world-teacher as a saviour of humanity on attaining perfect knowledge by his simple, austere and ascetic life with deep meditation with a view to self-realization and then to teach the suffering humanity of all time the real and higher values of human life. Shakespeare has classified great personages into three categories as under in his comedy called. Twelfth Night in connection with trapping a foolish lover doting for a beautiful maid hailing from a rich family. "*Some are born great, some achieve greatness, and some have greatness thrust upon them*". This Shakespearean classification of great persons cannot aptly apply to Prophets like Mahaveera, who never hankered after worldly greatness in the material sense envisaged by Shakespeare. To know Lord Mahaveera as Jain Prophet-cum-Universal Teacher is to know the real spirit of his Teaching. *To study Mahaveera as a world-teacher is to study the basic and fundamental principles of Universal Doctrines of Non-violence and Truth,* comprising under their headings as they do, various other human vitrues of high values. Preservation of Lord Mahaveera's memory can be better achieved by our following his noble example in our daily life than by merely gilding it with flattering commendations as hired bards or preachers do for their own self-aggrandisement. *It would be a fitting commemoration* to Lord Mahaveera's 2500th anniversary year of his glorious attainment of eternal peace and happiness, the highest aim of human life, *if we try to translate his noble thoughts and ideas into our own way of life to whatever extent it is possible for each one of us.*

How and why Advent of Prophet Mahaveera was a necessary event :–

Advent or birth of a Prophet or a World-Teacher is supposed to be a far-off divine event to which all deep thinkers of any age or country look forward with a hope of fulfilment. If we trace back the social history of India as obtaining in the days of Lord Mahaveera, it unmistakably reveals that *the then existing Indian Society had sunk not only to a deplorable degradation but to an appalling moral decline of which any civilized society would feel ashamed.* In pre-Mahaveera period, *human slavery* was a *normal feature, non-violence* was a *forgotten virtue, superstitions* had replaced both the religious and moral code. *animal sacrifice* prevailed on a large scale *in the name of false religion* just to propitiate or invoke the blessings of supposed gods, who themselves appeared to have turned cruel to animal life; exploitation of the abject ignorance and poverty of the masses both by the selfish rich and the vain priest-craft was the order of the day with the natural result that the then existing society had become divided against itself into thousands of *castes and creeds, one hating and warring with the other* without any (mercy) or kindness. *So naturally the birth of a Prophet* and *social-cum-moral Reformer was not only the need of the day but a long awaited event.*

Thus the birth of Prophet Mahaveera 2572 years ago synchronized with the longstanding need of his period as a divine event, commensurate with the fulfilment of the divine mission for immediate eradication of social and moral ills, from which the ignorant masses were suffering. *Shakespeare* has so picturesquely poetised the prophecy of the death of Julius Ceasar in his play by observing "*No Comets fall, when a beggar dies, but Heavens themselves blaze forth a Prince's death.*" *In contrast thereto*, believe it or not, *Jain mythology records that instead of Heavens merely blazing forth, the birth of Mahaveera, who was destined to play the role of a Prophet-cum-world teacher* and the role of a saviour of both gods and men, *was attended by a host of gods themselves, celestial beings*, and Heavenly denizens to serve as his guardian Angels to ward off any possible mischief at the hands of Evil Spirits, as a future prophet or *Tirthankara*, i.e., *a God of Gods was to be born to his royal parents*, i.e., King Siddartha and Queen Trishaladevi in Kundagram, the then suburb of the flourishing city of Vaishali, 27 miles north of Patna in the north eastern province of Bihar.

Mahaveera's life as a Prince :-

Mahaveera's father, King Siddhartha, ruled at Kundagram in Bihar and so Mahaveera was a scion (prince) of the ruling clan of the Jnatru Khsatriya. *With all the royal pomp, he was cradled with the name Vardhamāna meaning Prosperous or Ever Progressive one.* His mother Trishaladevi was the daughter of king Chetaka of Videha. Thus his great blessed soul had put on for its last earthly journey a strong and sturdy body, in which flowed the heroic blood as a result of fusion of two royal families but leading pious life.

He soon grew from childhood to boyhood and from boyhood to youth with a healthy body and an equally healthy mind. From the beginning, he knew no fear and thus *cowardice was incompatible with his heroic nature.* As the Legend relates, when he was playing as a young boy with his companions under a tree, a big deadly poisonous cobra suddenly appeared there with its hood raised with a hissing noise and fury. Whilst his companions fled hither and thither, being panicky, Mahaveera remained calm, cool and undaunted. As he was gifted with indomitable courage, never-failing energy, coupled with strong presence of mind, he stared direct into the glaring eyes of the poisonous reptile and picked it up in his hands only to leave it in the nearest jungle. On another occasion a mad elephant was running amuck in busy locality with the result that the passersby were fleeing helter-skelter for their safety, when to the utter astonishment of the surrounding crowd, young Prince Mahaveera stepped forth with his insurmountable will-power and peeped into that elephant's tiny eyes disproportionate to its body and held it by its trunk and calmly rode it and by his heroic voice, he could soon tame it back to its normal senses. *Such heroic-feats were exhibited by Mahaveera as a youthful Prince time out of number, but His was not a soul to be fascinated long by such physical feats or miracles, as it panted for something higher, something ever-lasting, something to redeem the suffering ignorant humanity around him,*

Mahaveera's transformation from Prince to a Silent saint-in-meditation :-

Born as he was with a prophetic vision and a higher mission to redeem the suffering ignorant humanity by his role as a world-teacher of Truth and Non-violence, *his princely head, with a crown donned, could not lie at ease till it was doffed*. So once and for all, even at the full bloom and threshold of his youthful royal life, *he exchanged his palace of Royal worldly pleasure with a palace of wisdom, a palace of peace and eternal Happiness by becoming a saint-in-meditation* by renouncing the life of earthly pleasure and pain, and by defying his marriage prospects only as a sign of further earthly bondage, having no comparison with eternal existence of bliss and happiness, for which his heart was burning and soul was gasping. So nothing earthly could stand in his way in taking to ascetic life with a view to attain real and perfect knowledge by deep meditation commencing at the age of thirty. *He stripped off all his clothes*, man-made or machine-made, as absolutely unwanted for nourishment of his soul *and became a stark naked saint-in-meditation known as Nirgrantha meaning 'untied, unconditioned, disattached and* *disenchanted.'* He remained fully engaged in deep meditation, hard penance, and austere life, well-nigh for a period of twelve years, as a result of which he attained pure, perfect, faultless and Real knowledge. Such a liberated Saintly soul is technically a 'Kevalin' in Jain system i.e. Ommniscient, All-seeing and All-knowing Teacher. *In Him, the Human Personality was completely dissolved into his pure, simple spiritual personality* and he is technically called 'Jiwan-mukta', i.e., Completely Released even while living on earth. *Such an ascetic is termed as a 'Hero'* (वीर), *for he has achieved the supreme human victory.*

Mahaveera's transition from Omniscient or All-knowing Saint to World-teacher-cum Saviour :-

On attaining perfect, transcendental knowledge at his forty second year, Mahaveera assumed the rare role of Universal Teacher by moving from place to place naked and bare-footed, *preaching for next thirty years his immortal gospel of nonviolence and truth* as the high fundamental principles of human values serving as the basis for an ideal human character and also as *the main foundation for any ideal philosophy or religion* that can ever be conceived or evolved by any kindhearted and peace-loving human race of any age or country. Because of his spirit of Renunciation and suffering all kinds of difficulties and dangers, patiently bearing all types of Privation and hardship, original Vardhamana came to be popularly known as 'Mahaveera' meaning a Great Hero or Victor–Jina (conqueror of all hidden evil instincts operating as our real enemies). *Mahaveera came to be recognised rightly as a spiritual Hero* having immeasurable and inexhaustible energy and power not in the sense of the strength of a bull-dog or a ferocious wild animal or mere physical strength of a wrestler but in the sense of a Hero *conquering our inner evil desires, which is, by far, a more difficult task than conquering our human enemies.* Aristotle, an ancient Greek Philosopher, has rightly observed 'I count him braver who over-comes his desires, than him who overcomes his enemies. *If Milton has* *said 'Scorn delights and live laborious days' for exhorting his countrymen to hard-work, Lord Mahaveera has addressed his followers "Scorn delights and live holy and pure life without harming any living being".*

Why and how Lord Mahaveera can be considered as a world teacher-cum-saviour vis-a-vis Jain view of a Prophet-cum-Tirthankara :-

On attaining transcendental knowledge, Mahaveera thought that his immediate mission was to reconstruct the then existing divided and dismantled society on a proper and unified basis without reference to caste, creed, race or religion. He taught his followers first to abolish the system of slavery, which is highly inhuman and a blot on social and moral civilization. He preferred to accept simple, pure vegetarian food even from slave girls in preference to food offered to him by wealthy classes in order to abolish social and economic distinction between Haves and Have-nots, the rich and the poor, master and servant or slave. *He reorganized the society by classifying it into two main divisions or orders* (1) *Spiritual Aspirants*, i.e. Shramana (Sadhu), i.e., Monks and Nuns, i.e. Sadhwi (Arjika) and (2) *House-holders*, Lay Brothers and Lay sisters called Shrawaka-Shrawika. This simple classification works as an important factor to unify the society in one harmonious unit, one division helping the other as supplementary and complementary to each other; Monks and Nuns receiving small quantity of food from Householders and in return giving the latter their blessings in addition to spiritual food in the shape of guidance to lead a happy ideal life. *This speaks to the practical far-sightedness and organizing genius of Lord Mahaveera in unifying the Society as practically one brotherhood.* So foreign scholars have praised it in high terms. Mrs. Stevenson, M.A., (Dublin), has observed in her work called 'Heart of Jainism' as follows: "Jainism is singular in emphasising the place accorded from the very first to a lay adherant as an integral part of Jain Organization (Sangha). In the Buddhistic order, on the other hand, the lay element received no formal recognition whatsoever. It is for this reason that

Jainism has held on the even tenor of its way for thousands of years, while Buddhism disappeared from the land of its birth". Prof. Sharma observes : 'Even Jain lay men are afforded opportunity to rise to spiritual heights of Monks by easy steps.'

If complete Renunciation is prescribed as a strict Rule for a Jain Monk, for attaining spiritual realisation, *Lord Mahaveera, in his practical wisdom, advised his lay followers to practise at least Restraint, if not Renunciation.* Moderation is the outstanding feature of Jain Householder's conduct Rules called (Five Anuwratas). Lord Mahaveera for the sake of laity and ignorant people simplified the concept of Religion itself by observing 'Human character-cum-conduct itself is verily foremost Religious Principle.' Lord Mahaveera tried to divest the concept of Religion from the Rituals, Dogmas, traditional ceremonials, superstitions, sacrifices etc, on which the then selfish priest-craft was feeding fat by exploiting the ignorant masses. The Message of Mahaveera opened the doors of salvation to each and every one. *He proclaimed that much of our suffering on earth is of our own making, as it is due to our ignorance and illusion* and so he asked each of us to see for oneself fearlessly, so that by introspection the cause of our supposed misery will unfold itself; if once the man begins to know that his 'I' is different from his body, he will gradually realise his real self and this self-knowledge or self-realisation is the highest good of human life, whether we are householders or saints, the discriminatory self-knowledge itself will solve many of our problems. *In regard to human hoarding instinct, Mahaveera said in simple language, "They are really happy, who call nothing as their own."*

Place of Tirthankar-cum Prophet under the Jain system :-

In the hierarchy or ladder *of spiritual aspirants* under the Jain School, there are *Five Spiritual Dignitaries popularly known as Five* परमेष्ठीs i.e. *Five Exalted ones.* To each one of them a place is assigned in successive grades according to their respective standard of spiritual progress. They can be visualized by us *as five wayfarers, treking slowly the long and difficult spiritual path-way leading finally to its destination* i.e. *complete spiritual Liberation*. They are (1) A Real Saint (Sadhu), who is just a beginner of spiritual life after spiritual awakening. (2) A spiritual Teacher (Upadhyaya-cum-scholar), (3) A Divine Preacher (Acharya) or Preceptor who is, by his learning and spiritual knowledge, qualified to explain and preach religion and philosophy. (4) A Siddha i.e. one who is really enlightened, having attained omniscience and his individual spiritual complete liberation and (5) Arihant i.e. Victor or conqueror of all the real enemies in the form of evil instincts and desires, which bind the soul to worldly life and attachment. He is known also as Tirthankar-cum-Prophet, because after attaining omniscience and spiritual Liberation, he has played the role of a Teacher with a view to redeem the ignorant suffering humanity as their Living Saviour. Siddha is the highest stage of purified soul, free from the bondage of eight Karmas, while Arithant, is the earlier stage of a purified soul free from the bondage of four Ghati (घाति) Harmful Karmas. As Lord *Mahāveera played the role of a world teacher* on attaining transcendental knowledge, his memory deserves to be cherished by his succeeding generations in various capacities *as a social and moral Reformer, Educator of mankind, Healer of man's suffering, Redeemer of Humanity as a Spiritual Teacher*.

A Jain Prophet is called a Tirthankar i.e. a spiritual Navigator or a Maker of River-crossing. Figuratively our earthly life with its ever–rotating wheel of birth and death is likened to an ocean or a big river to cross which for reaching the other shore i.e. a place of eternal existence of pure peace and bliss, help of a Prophet or Tirthankar, meaning a spiritual ferryman or a navigator is necessary for spiritual aspirants, who are likened to the sea-travellers. After having annihilated all his Karma i.e. the effect of his prior earthly life by his austere life and after attaining omniscience by meditation as a silent sage, Mahaveera, as a Tirthankar-cum-Prophet moved amongst his followers as their Living Saviour by removing their veils of ignorance and illusion by his noble teaching till his life monad became separated from its earthly coil twenty five hundred years ago at Pawapuri, thus reaching the State of Nirwan, meaning Extinction or Blowing out of all earthly attachment and desires once for all. His Noble soul thus rose to the Zenith or ceiling of the Universe, where it now abides forever in a region, which is far higher than the Heaven, where only gods and celestial beings reside, as they are not fully free from rebirth as Siddhas and Tirthankaras are eternally free. This is why Mahaveera can be visualised as a God of Gods, as Gods are not immune from desires for pleasure and happiness as propounded by the Jain school. Strictly speaking, the Jain concept of God-hood consists of the divine qualities exhibited by a Jain Prophet during his last earthly life of flesh and blood and not his Human personality. *His Idol is worshipped only in memory of His qualities and not as His Human personality*.

How Lord Mahaveera's Teaching is Universal and Eternl :-

As some English writer has so significantly observed 'Empires may be built or may crumble, creeds may rise or fall, opinion may alter but the *fundamental principles of Truth remain permanent, for they are written on the Tablets of Eternity*.' Mahaveera's main contribution to world-thought in the form of *his Duel Doctrine of Non-violence and Truth* interlinked as one principle is universally acceptable by any right-thinking human being of any age or country, though by and large, owing to our evil selfish instincts, many of us are unable to translate it into our own actions. *Just as Columbus did not really discover America in the sense that America existed there already, Mahaveera did not discover any non-existing thing or principle but he re-discovered it by re-iterating his Universal Doctrine with his Prophetic Vision and Voice, as it had become a long forgotten virtue*. Jain Prophets, who had preceded Mahaveera had also preached the same thing, but their succeeding generation had completly forgotten it, as we moderners, boasting so much of our scientific progress and material civilization have, also been neglecting to follow it, knowing full well that there is no other sure alternative remedy for establishing peace and harmony in the world.

Mahaveera used to follow a simple method of putting questions and getting answers from his hearers in order to drive home the subject to the illiterate people. Once he asked each one of the congregation of his followers, whether he or she could tolerate, if others were to cause injury to their body or wound his or her feelings by false or harsh words or by jealousy or hatred, the answer was emphatic 'No'. Then he explained as a natural, logical corollary that *no one can ordinarily expect any living creature* in any form *to put up with violence or injury of any kind caused to it by others. If this be the universal experience, then it has to be accepted as an Universal Rule or Doctrine that violence or injury by mind, speech and action has to be avoided.* Socrates and Plato, the ancient Greek Philosophers, also used to follow similar Dialectic method in the form of Dialogues with their hearers for explaining their teaching by putting pertinent questions and eliciting answers, thereby resulting in a formula or principle.

Mahaveera, step by step, in a cogent, convincing and logical manner, explained to his audience that ordinarily violence leads to violence, anger regenerates anger, smile evokes smile, love begets love, hatred results in hatred, and so in short we get back out of life what we put into it. He thus exhorted his followers to cultivate in their daily life virtues of eternal human value, not only as a habit but as a real necessity. *In a higher sense, virtue is its own reward, and vice is its own punishment*, the former leading to our material and spiritual progress, the latter resulting in our corresponding moral and material degradation, not to speak of spiritual decline.

Mahaveera further *explained* to his ignorant followers that much of their misery or unhappiness in their life is due to their illusion regarding their wrong notion and value of worldly pleasures and pain resulting in their supposed happiness or misery on earth. *Many of our worries are self-created, as Fear of one kind or the other is always haunting us from cradle to the grave, nay from womb to tomb;* it may be a fear of death, fear of want of food, if not of clothes. These and other such hundreds of different kinds of fears are all more or less connected with our worldly activities and attachment having no bearing whatsoever on our inner and Real self hidden far deep within us. *Mahaveera explained* logically, scientifically and psychologically that *fear is not the characteristic of soul. It is only an animal instinct of a mundane being.* Ahimsa can ward off all kinds of fears. A man of spiritual awakening and Ahimsa faith feels no tinge of fear, because he discriminates between body and soul. So Mahaveer spoke to the masses in their own folk language to look a bit within in order to see the cause and effect of their supposed illusory misery and unhappiness, so that *if once they realize that the real aim of human life is something higher than mere stomach-feeding, pleasure-seeking, or money-worshipping,* then according to Lord Mahaveera's teaching his followers would be really happy in the higher esoteric sense, if not, in exoteric or worldly sense. *So what Mahaveera preached was true in his own days, is true now and will be true for ever.*

How Lord Mahaveera tried to simplify the concept of Religion and Philosophy from which the Jain Doctrine of Karma stems :-

Lord Mahaveera explained in plain language that *Religion or Philosophy is only your way of life. According to him, if you live pure, simple and truthful life, your way of life itself is your religion.* So he asked each one of his followers to cleanse the heart and mind, to keep them ever unsullied even by unholy thoughts. According to him, your thoughts will indicate your way of life. *The nobler, the purer, the holier your hearts, the nobler, the purer and the lovelier will be your thoughts.* Sooner or later you and I will be sure to translate our thoughts into actions and so *Mahaveera forewarned us to keep our thoughts pure at any cost.* In this connection I recall what an English writer has observed in respect of our thoughts and their far–reaching effects on our character and ideals as under-

> '*Sow a thought and reap an action,*
> *Sow an action and reap a habit;*
> *Sow a habit and reap a character;*
> *Sow a character and reap a destiny.*'

Mahaveera, therefore, had rightly foreshadowed the importance of human thoughts in his practical and prophetic wisdom. *If Mahareera advocated a Doctrine of plain living and high thinking, we moderners want to adopt a policy of highly complex, artificial living and loose thinking, if not mean thinking.* Mahaveera explaned in simple words that sin (pāpa) is only an expression to denote the impurity of our thoughts and desires in our minds and hearts, before they manifest themselves into our actions. Similarly the counterpart of sin i.e. Punya (Merit) indicates our kindness and love, and charitable disposition towards other beings, who may require our help. He pointed out that each living creature has a soul of its own and has feelings of pain and pleasure. Soul has neither size nor shape, though body is its cover only. Soul is the life energy, pure and simple consciousness, with a power to understand or cognize things, which the body is unable to do. So Mahaveera exhorted his followers not to cause any injury even to an insect, which feels its effect.

Proceeeding a step further on a higher plane, Mahaveera pointed out that violence is not the normal feature or characteristic of pure soul; on the other hand it only indicates some disturbance or imbalance in its original condition owing to a man's evil or selfish instincts and as such it is more brutal than human *It is the brute in man, which is responsible for his violent acts*. Violence is not the need of Nature or at any rate, is not the need of a human being. If a human being, gifted as he is with reason, is to be easily swayed by evil and selfish instincts to resort to violence, then where is the difference between a man and a brute, asked Mahaveera, Similar sentiment is expressed in a Sanskrit oft-quoted verse.

आहार–निद्रा–भय–मैथुनं च
सामान्यमेतत् पशुभिर्नराणां ।
धर्मो हि तेषामधिको विशेष :
धर्मेण हीन:पशुभि: समान: ।।

which may be rendered into English as under–

'Eating, sleeping, fearing, and mating are functions, common both to man and brute. Reason, or you may call it Religion, if you like, is an additional gift of God or of Nature bestowed upon human beings. Bereft of that, verily a man would be even worse than an animal.'

In this connection Walt Whitman has so finely observed,

"Given good health and sufficient food, an animal is happy and contented, while man is the only creature, who is unhappy, even though Nature or Good Fortune may afford him these very facilities." An ancient Jain saint writer by name Samantbhadra has epitomized Lord Mahaveera's Dictum of non-violence in Sanskrit in one sentence★ which may be rendered into English "Verily, principle of nonviolence-cum-kindness or compassion towards all living creatures is universally acknowledged as the Supreme Divine Principle."

Mahaveera's teaching of Introspection or self-examination :-

Knowing the inherent defect in our normal human nature

★ 'अहिंसा भूतानां जगति विदितं ब्रह्मपरमम् ।'

in easily yielding to the temptations or evil instincts such as hatred, jealousy etc. and to unlimited chain of desires arising out of man's undue attachment to earthly pleasures and pains. *Mahaveera advised his followers to have heart-searching by daily introspection*, by looking a bit inside in one's inner realm in order to find out the change either good or bad. I may recall my reader's attention to a similar conception expressed poetically by an English writer–

'Sum up at night,
what thou hast done by day,
And in the morn what thou hast to do;,
Dress & undress thy soul
To mark the decay or growth of it.'

So deep thinkers like Prophet Mahaveera, irrespective of their race or religion have been reminding the human race, oft and on, of the moral human values from a higher plane. But Alas ! after all is said and done, the fact remains that majority of the human beings, however intelligent and learned they may be in the worldly sense, are incorrigible and turn a blind eye or a deaf ear to what Prophets and Philosophers have preached or poets and seers have sung from age to age.

Mahaveera's other Tenets of high value :-

Mahaveera pointed out that Truth & Non-violence are so vitally connected that violation of Truth in any form would mean violence or injury or loss of some kind or other to some other person in our social relations. *So he, in his rational and practical wisdom, observed that a man should try to avoid at least avoidable falsehood and violence*. Mahaveera's teaching is so comprenensive in its range and scope that it encompasses so many human activities in different spheres and in different walks of life. To prevent violence naturally means to prevent selfish conflicts between man and man or nation and nation. Rule of non-violence is both negative and

Positive in as much as it enjoins us not to indulge in violent acts resulting in loss or injury to life or property and demands of us positively to show compassion, love, kindness, charity etc. to our fellow beings. So Mahaveera's principle of non–violence lays down that change from violence to non–violence means from Human conflicts to Concords, from Hatred to Harmony, from Cruelty to Compassion, from Anger to Forgiveness, from Falsity To Truth, from Division to Unity in society and nation, from Harshness to Kindness. from Hoarding to Renunciation via Restraint and Moderation and above all from War to Peace as its highest aim.

How Mahaveera's Rule of Truth & Non–violence is practical and not merely an Ideal to be worshipped :-

Mahaveera knew that life cannot be sustained if nonviolence is stretched to its extreme, because even while breathing, walking, ploughing fields etc. unintentionally and unknowingly we have to commit some violence to living germs or insects. So also if a Judge passes a sentence of hanging murderer in discharge of his duties, he is not answerable for the violence or injury involved. *So all that Mahaveera laid down was to desist from intentional and avoidable violence, intention being the main test or yardstick to assess or measure the nature and intensity of violent acts.* So also Mahaveera's Doctrine of Truth comprises within its scope so many human activities in different fields. But he advised his followers to avoid intentional and harmful falsehood. In our present day so called civilized life in material sense, Mr. Falsehood is playing havoc by assuming so many forms in various walks of life. Who has the courage to unmask him or to bring him to book ? So by far, polite falsehood, medical falsehood, legal falsehood, professional falsehood, economic falsehood, religious falsehood, political falsehood are becoming the order of the day. Therefore unless each one of us is prepared to turn his or her searchlight inward, it is not possible to assess the extent to which he or she, I or you have become followers of Mr. Falsehood, who has assumed the form of a thousand-headed monster. We cannot, in goodness, reject Mahaveera's Rule of truth as impractical because of our own moral cowardice to admit our own guilt.

Strangely enough some cynics or self-styled practicalists criticise Jain Doctrine of non-violence and Truth as being impractical and as a sign of cowardice. The reason is not far to seek, because they are moral cowards unable to stick to truth by shedding their illusory fear in the words of Mahaveera. Mahatma Gandhi, himself a great Apostle of Truth and Non-violence, observes: '*Non-violence is not a cover for cowardice, but it is the supreme virtue of the brave*. Cowardice is wholly inconsistent with non-violence. The Religion of nonviolence is not meant for hermits and saints. It is meant for the common people as well. *Non-violence is the Law of our species, as violence is the Law of the brute, who knows no law but physical might*. The dignity of man requires obedience to a higher law, to the strength of the spirit. Nonviolence does not mean meek submission to the will of the evil-doer but voluntary and conscious suffering or pitting one's whole soul against the will of the tyrant. Working under the law of non-violence it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul.'

Mahaveera's View of Human Character :-

Lord *Mahaveera pointed out that good moral human character is a precious jewel, which cannot be exchanged for all the wealth in the world*. He explained from a higher plane that even for final spiritual liberation of a saint or sage, pure human character is an indispensable condition. To release imprisoned or chained soul, as in the case of Prometheus unbound, more than physical strength, moral force in the form of pure character is required. *Mahaveera equated character to Religion consisting of ten human virtues* (i) Forgiveness; (2) Modesty, (3) Honesty, (4) Truthfulness, (5) Purity in mind, speech and action, (6) Restraint cum moderation, (7) Penance cum austerity, (8) Renunciation via self-denial, (9) Nonhoarding in excess of one's reasonable requirement and (10) Celibacy.

Mahaveera's Path from Hither to Happiness, from earthly bondage to spiritual freedom :-

Mahaveera, by his own example of renouncing his earthly palace of Royal Pleasures and adopting a way leading to a Real Palace of Peace and Eternal Happiness pointed out a *path to trek for a spiritual journeyman leading from the mundane (worldly) life to Divine Life as a source of joy forever, from which there will be no further 'Before & After'*, the two wheels of earthly cycle of human life (i.e. Birth and Death)

As a Living saviour, Prophet Mahaveera pointed out by his sermons to help householders to lead a happy, pure and simple life, while he chalked out a more strict spiritual path for saints and sages to trek step by step till they reach the destination of an eternal happy life.

How foreign scholars evaluated Mahaveera's Prophetic vision and Eternal Message :-

Hear what Dr. Mathew Mckay of England says: 'Pleasures of the world had no attraction for Lord Mahaveera's noble soul. He, who could have lived in luxury, chose the hard life of a Jain Monk in order to reach the status of a perfect Master by constant meditation of his soul. The Message of Non-injury to living beings was the greatest heritage he has left to mankind. All living forms house a soul. Therefore Mahaveera taught that it is utterly wrong to kill even the smallest creature.'

Now listen to what Dr. Ferdinando Fillippi observes : 'One of the Most prominent features of Lord Mahaveera's personality seems to be his endless energy (अनंत वीर्य). Holy life, not only holy words, was his constant rule. The greatest strength of the Great Hero, Mahaveera, manifests itself in the disciplined life he led. Rightly was he called the Hero and the Triumphant one (Jina)–Victor.'

See what Dr. Parker has to say: "When Mahaveera delivered his last sermon at Pawa shortly before he attained Nirwan, one of his disciples asked him as to which of his commandments he considered most important. He replied, of all my teachings, Ahimsa is most important. Do not kill animals for food. Do not hunt or fish. Do not kill mosquito that bites you or the bee that stings you. The Law of Nonviolence is the strongest fundamental of which a moral world can be built for the benefit of all mankind."

Hark to what Dr. Poggi of Italy says: 'The teachings of Mahaveera sound like a trumpet song of a victorious soul that has at last found in this very world its own deliverance and freedom.'

Dr. Felix Velyi observes: "The most striking feature in the genius of Mahaveera as a miracle from the psychological point of view is the tremendous will power, which characterises every act of his career. He demonstrated by his own example how the human mind can be disciplined in such a way that the highest intellectual and spiritual level can be attained in a single life-time. The principle of Ahimsa, which Mahatma Gandhi applied to the political life of India, stems directly from the Jain teachings, as represented by the Doctrines of Mahaveera, the glorious successor of an immemorial tradition."

Listen to Herbert Warren: "Jain Doctrines of Life and Universe are plain truths, which, as far as I know, is no where to be found. One important purport of Mahaveera's teaching, is that we are not our body. *we are not the body having a soul but we are a soul having a body*. We are knowers but our body is not a knower. We should not say 'I am thin or I am fat'; we should say 'My body is thin or fat."

Mr. Roman Rollen, a French Scholar Philosopher-Ahimsa-Nobel prize winner observes: "*The ancient sages, who discovered the Law of Nonviolence in the Midst of violence, were* *the greatest geniuses greater than Newton greater warriors than Wellington.'*

Dr. Zimmer, a German intellect, observes: "The task of the Naked Sage is to plunge even below the below, beyond the beyond to break the mask even of the highest god. This is the work of Release (Moksa), the task of the naked sage, Jiwan-Mukta i.e. one released in life."

Lastly listen to Dr. Alexis Carvel, another Nobel Prize Winner. "*Love is the only cement for uniting or welding together human beings.*"

Mrs. Rukminidevi Arundale, a living champion of our fourfooted friends i.e. dumb, defenceless creatures, asserts at her topmost voice even in her old age, "it is ironical that in the land that gave us some of the greatest Apostles of non-violence and compassion like Mahaveer, animals have to still fear men, who are far more foes than friends to them."

After hearing what these Master Minds have said about Prophet Mahaveera's teaching, we Indians, Jains or non-Jains, have to admit both in fairness and frankness, if not in goodness or gladness, that *though we tread the same native land, breathe the same native air* and *drink the same river or well-water as Lord Mahaveera did, we are, by far, drifting far away almost at tangent from Mahaveera's Message of Love & Truth,* while sane minded and truth-loving foreign scholars have tried to drink deep at the fountainhead of Mahaveera's world teaching. *Can there be a greater irony or mockery of our ancient native culture and civilization* ? Is it not high time for you and me or every one of us to take stock of present day all-round social, moral, political, and economic decline and try to remedy it before a point of no return is reached ?

Shall we, therefore, pray that the Noble Soul of Mahaveera should inspire us with wisdom to follow his teaching.

Jai Mahaveera's Message !

Jain View and Method of God. Realisation and Its Impact on the Individual and Society

[This Paper of the present author was a part of the Seminar Proceedings held in 1971, by Gurudev Ranade Trust, Belgaum. With their permission it is included in this Book].

Thanks and Introduction :-

I am much greatful to the sponsors of this Seminar for affording me an opportunity for presenting this paper to this assembly of spiritual lovers on the Jain vew of God-realisation, though being myself a lawyer, I may not come up to your expectation; as from law to philosophy, it is a far cry. The scope of the paper to be read and discussed being too limited, I have to content myself by only explaining the broad and basic Jain concept of God-realisation.

How Mystical goal is common :-

Shorn of dogmatic details, the views of different mystical thinkers on the subject of God-realisation or self-realisation can be harmonised, as their main goal is common. As Dr. Gurudeo Ranade rightly observes in his preface to Mysticism in Maharashtra, the mystics of all ages and countries form an eternal divine society. Jain Teaching, being primarily spiritual, is naturally linked up with the mystical life as its aim. Umaswami, a great Jain saint mystic, observes in his work called "Science of Spiritual Liberation" in the very first aphorism that the path to spiritual Liberation lies through the Right Belief, Right Knowledge and Right Conduct by laying emphasis on the adjective "Right". He significantly explains that Right Belief is not mere feeble, oscillating, or blind faith but firm conviction after testing both by logic and experience about the real nature of a thing as it is.

Importance of Right Belief under Jain School :-

Dr. Annie Besant remarks "*Right Belief* is no doubt of Supreme importance. *provided man really holds and not what really his lips profess.*" Similarly *Bain* points out that the *test of belief is conduct*, beacause if a man really believes that murder and theft will lead him to hell, he will neither slay nor steal, provided hell is a terror to him. Jain Teaching gives supreme importance to character as disclosed by human conduct in our daily life. According to Jain School *spiritual Awakening dawns upon a human being only as a result of his firm, tested and reasoned belief* in the real nature of Spirit and Matter i.e. Jeeva and Ajeeva, two main constituents of the Universe.

(I) Metaphysics, (2) Morality and (3) Mysticism how interlinked in Jain View :-

Jain School treats the three allied subjects i.e. [1] Metaphysics. [2] Morality and [3] Mysticism conjunctively as three necessary branches of a spiritual Tree essential for investigation of Absolute Reality in their respective spheres. Mysticism and Metaphysics connote different approaches to the Problems of Reality. The Jain Metaphysician tries to ascertain truth by his intellect with the aid of Praman and Naya i.e. by proof by means of observation by his senses and by Logic by inference or deduction from proved facts. Then he tries to express the different aspects of Reality by the Doctrine of Syādwād or Anekantwad i.e. manyfoldness of Reality. The Jain Mystic, on the other hand, by means of intuition and contemplation, tries to tear asunder the Karmic veil of worldly illusions, which operates as a real barrier to see the Reality in its pure and absolute form. Thus, if accomplished intellect is the main instrument of the metaphysician, developed, keen intuitive faculty is the divine aid of the mystic. While human intellect, being limited, proves fallible, the mystic by his intuitive knowledge gets into direct contact with the transcendental or supra-empirical life by his first-hand experience, *the bliss of which the mystic alone knows*. Thus in addition to worldly intelligence based on senses, the Mystic by the use of his never failing intuition derives immediate and direct experience called प्रत्यक्षानुभव, while the metaphysician's experience of reality is mediate and indirect i.e. derived through the mediation of senses and therefore परोक्षानुभव. Even the basic intelligence of a mystic is sharpened more and more, as he progresses in his pilgrimage to spiritual Liberation by gradually realising the true nature of his real self; thus his intellect gets fused with his intuition, which in due course will lead to omniscience i.e. transcendental knowledge as a result of his complete self-realisation.

Dr. Gurudeo Ranade's View :-

In this connection, I may recall what Dr. Gurudeo Ranade, himself a mystic of a very high order, has observed in his work called constructive survey of Upanishadic philosophy. "Metaphysics, Morality and Mysticism are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will and emotion are inseparable for his highest psychological development." This means, as most of the men are spiritually un-awakened beings, a man in the street has come to look upon philosophy as a pretentious speculation leading nowhere without practical value for the life of every day. So also mysticism is misunderstood sometimes to be identical with hysterical transports. To a common man, life has no mystery behind, he never cares to ask who he is, whence he came. whither he is bound, and who is it that feels and thinks within him and that wills and struggles.

Spiritual Awakening and its significance in Jain Mystic View :-

The awakening to the mystery of life is really a revolutionary event. We wake up to realise that we have never known ourselves *This awakening or spiritual conversion is known as Samyag-darshan in the Jain view.* As observed by Jain Saint mystic Umaswami this spiritual conversion may emerge as a result of instruction from a सद्गुरु or a Saint who has realised the divine within himself or it may dawn automatically as a spiritual heritage from past life. In either case spiritual awakening dawns only when the Vision and knowledge-deluding Karmic matter, known as दर्शनावरणीय and ज्ञानावरणीय कर्म is destroyed. This is technically called in Jain School the stage of Purgation of Karmic matter. As a result of purging out the Karmic-cum-obstructing media, the soul attains illumination.

Fourteen Stages of Spiritual progress Classified under three broad Periods :-

[1] Soul's pre-awakening Period :-

According to Jain school, there are fourteen stages of spiritual evolution technically called Gunasthanas. A spiritual Journey-man or a mystic has to pass through these stages for his gradual progress in the realm of spiritualism culminating in the full self-realisation-cum-spiritual liberation. Instead of enumerating or entering into the detailed discussion about these fourteen stages, I propose to classify them into three periods according to their respective significance in the light of spiritual progress i.e. (1) Pre-awakening Period is technically called मिथ्यात्वगुणास्थान corresponding to the lower stages, owing to sheer ignorance or illusion arising from the association of the spirit or soul with Karmic matter in its company with the physical form and worldly environment. Samantbhadra, an ancient Saint writer, in his work called "Aptamimansa" or Discourse about Soul (Apta) has pointed out how in proportion to the gradual annihilation of the Karmic force by observance of pure strict moral code and by contemplation, gradual spiritual evolution takes place culminating in final spiritual emancipation called self-realisation. During the pre-awakening period, a human being is engrossed in identifying his self with his body and his household, consequently his soul is enslaved on account of its mundane attachment owing to sensual desires and instincts.

Jain Law of Karma enumerates eight kinds of Karmic forces, which operate as obstacles to our mystical or spiritual progress by deluding the soul from realising its own original intrinisic form and nature as omniscient and omnipotent.

Period of Soul's Awakening or Conversion :-

[2] Next is the period of Soul's Awakening or spiritual conversion, which is very important in the history of the particular soul. Spiritual conversion should not be confused with either moral conversion or intellectual achievement, though the latter two factors may aid spiritual conversion at the initial stage. (A man may remain spiritually ignorant inspite of his being a strict moralist or a keen intellectualist, if he lacks the longing for the search of mystical truths.) In Jainism a mystic is known as a भव्यजीवी i.e a man with a spiritual awakened soul, a holy pilgrim on the path of spiritual Liberation.

Post-illumination Period of gradual Transformation from Earthly life to Spiritual one :-

[3] The third period i. e. post-illumination period is really a period of trials and tribulations for the mystic, whose soul once being awakened, has to keep on by holding fast to his mystical journey and by making further spiritual progress according to the higher spiritual stages or Gunasthanas by resisting the temptation to yield back to the sensual worldly pleasures arising out of Karmic forces opereting on our mundane life at lower stages. During this period, the mystic can attain spiritual heights leading to transcendental life. Thus in the Jain view, mysticism is not any vague speculation or a madman's cry but it can be viewed as a direct action on the part of the soul to realise itself. It may be described as a gradual transformation of life from its material form to its spiritual or eternal, supra-empirical form. In mystical language, this change amounts to God-realisation or realisation of

transcendental life free from ever-rotating wheel of births and deaths.

View of Ancient Jain Saint–Mystic, Kundkunda explained Visa–Vis-Upanishadic View :–

Kundkundacharya, a Jain Saint mystic observes in his Moksha-pahuda, "mysticism called technically Shuddhepa-yoga consists in realising the transendental self through the internal self after renouncing the external self." According to him, the soul is to be viewed in its three forms (1) Bahiratman–the External Self usually identified with the physical body and its environment (2) Antaratman-Internal self to be viewed as the spiritually awakened or converted self, who has given up eight kinds of pride due to his earthly status or position in external life; but the awakened Internal Self looks upon his own self as his real and natural abode, his external form or Bahiratman as being false and illusory creation of his real self. At this stage of spiritual progress, the Inner self ceases to identify himself either with his body or his family and earthly belongings. He tries to overcome gradually his spiritual enemies in the form of attachment, selfish instincts, evil desires, which are concomitant with his Bahiratman or external self. (3) Paramatman is the Supreme Self, destination of spiritual journey, final return of the soul to its original place from the place of its long exile. This can be described as God or Self realisation, provided the expression God is taken to be equivalent to Paramatman. The main difference between the Jain view of God–realisation and Upanishadic view lies, in (as much as, in the Jain view) the individual soul, on its complete liberation from its earthly bondage, i.e. on attaining the state of Nirwan (i.e. Pure Perfect soul, Eternal Blissful Existence) does not merge in a Bigger or Universal soul as understood in the Upanishadic school; but it retains its individuality in the realm of spiritualism, because such an evolved soul according to Jain view is not accountable either for creation, controlling, protection or destruction of the Universe. Some of the Christian thinkers also emphasise the value of Individual evolved soul by observing "what shall it profit a man, if he gains the whole world and loses his soul"?

Aim of Meditation under Jain School :–

Jain Doctrine of Anuprexa i.e. Introspection by meditation prescribes Twelve subjects for contemplation by a mysitc such as transitoriness and helplessness etc. of all worldly objects and human existence on earth with a view to disentangle the soul finally from the effects of its contact with Karmic Force. This is analogous to the Hindu Doctrine of Triple Yoga. So also the Jain three-fold spiritual Path, comprising Right-Belief, Right–Knowledge, Right–Conduct, technically called Samyagdarshan, Samyag–Jnana and Samyag-charitra, may be likened to Bhakti–Yoga, Jnanayoga and Karma-yoga of the Upanishadic philosophy. Final aim of Jnanayoga or Samyag-jnana is omniscience, that of Karmayoga is the soul's steadfastness by high moral and spiritual activity, and that of Bhaktiyoga is awakening of the soul to the blissful mystical experience.

So in short, the *Bahiratman i.e. an Egotist or Extrovert, being the perverted self*, immersed only in illusory meterial pleasures as the only reality is to be abandoned and the mystic search-light is to be turned inward to the Antaratman, i.e. Inner self or Introvert, which is the converted self meaning thereby the awakening of the consciousness of the transcendental life within, as entirely separate from the outside world including our physical body. Thus only through the Antaratman by annihilating all the Evil Karmic forces and the worldly attachment, the Paramātman i.e. the Supreme self, is to be realised as a true conception of God and as the highest conceivable aim of a mystic pilgrim on the journey of spiritual Liberation, cutting off once for all the soul's earthly journey of so many suffering lives in the past from house to house of flesh. Those, who have read Bunyan's "Pilgrim's Progress", a spiritual novel, will recall how a spiritual pilgrim on his way to the kingdom of God has to meet so many obstacles and enemies, but once the pilgrimage is successful, nothing is comparable to its bliss.

Jain Classification of spiritual Dignitaries :–

As per Jain school, the Hierarchy of Spiritual aspirants, according to their respective degree of spiritual progress, consists of five spiritual Dignitaries namely (1) Arhant or Tirthankar, who has destroyed all his earthly enemies in the form of worldly attachment, birth, death, desires, instincts etc. and attained Nirwan-stage-cum-Eternal Blissful existence after preaching his sermons for the benefit of the suffering humanity and as such fit to be adored even by celestial beings. (2) Siddha, a soul, which has attained final liberation or Nirwan but has not played the role of a Teacher or Guru like Arhant. These first two categories can be said to be Gods in the Jain view of mysticism. (3) Acharya-or Preceptor or Guru who, though capable of preaching religious tenets, has not as yet attained spiritual salvation and so he ranks next to Siddha. (4) Upadhyaya, one who is able to discourse on mystical or philosophic matters by his deep study. (5) Saint or Sadhu, who is at the lowest rung of spiritual ladder, but initiated into the mystic way of life. *The Expression Paramatman can be applied to Siddha and Arhant only*.

Different thinker's Views of Mystic Life :-

(If mysticism is viewed as an experience rooted in our consciousness, it becomes a living organism only as a way of inner higher life, it is the mystic way of life, it is mystic's direct experience as a definite reality, it is the life of his life, being of his being. In this sense, a true mystic never dies, he lives an eternal happy life, while we, ignorant masses or spiritual pigmies, are really dead even while living on earth.) What appears to us so called mystery or wonder is the actual experience of a mystic by realising the happiness of an eternal life. Dr. Gurudev Ranade rightly observes in his work on

Mysticism in Maharashtra: 'Mysticism denotes that attitude of mind, which involves a direct, immediate, first-hand, intuitive apprehension of God." *Emperor Marcus Aurelius*, a great thinker said to himself i. e. his Bahiratman "What art thou ? A little soul carrying a corpse." I am tempted to recall in conclusion what *Plotinus* has observed: "To attain the Good, we must ascend to the highest state, and fixing our gaze thereon, *lay aside the garments we donned*, when descending here below, just as in the Mysteries, *those who are admitted to penetrate into the inner recesses of the sanctuary*, after having purified themselves *lay aside every garment and advance stark naked*." This view some what synchronizes with Jain view of complete disattachment (Veet-ragata). So we find a true mystic of any age or any race, besides evolving himself leaves a permanent stamp of his own living on the society as a blessing in disguise, as an example worthy of emulation, at least by a few blessed profound minds, if not by vast ignorant masses.

As a result of the impact of self realisation, mystic's life on earth gets gradually transformed into a progressive divine life. Bahiratman or External bodily or organic functioning becomes desireless and disattached. (His inner self being spiritually awakened, he lives the life of self-realisation or self-experience even before his soul departs from its outward mortal coil.) A common man's i.e. a non mystic's mind is always tossed to and fro in the sea of sensual enjoyment, while a mystic develops a power of withdrawing his mind from the influences of senses. Senses leave no malign infuence on such a poised mind called Sthitha-Pradnya i. e. an Equanimous man in the Bhagavad-Geeta, a person having equality of vision (समदर्शिन:) towards all beings. The Geeta conception of (स्थितप्रज्ञ) Sthitha-Pradnya and the Jain conception of Siddha-Parmataman i.e. Supreme Liberated self are analogous to a great extent, their basic approach to the goal of spiritual liberation, being similar. Asked by Arjuna to explain idea of Sthitha-Pradnya, Lord Krishna observes in Chapter 2 Verse 55 of Geeta, "when a man abandoneth all desires of heart and is satisfied with the self by the self, then he is called.(स्थितप्रज्ञ) Sthitha-Pradnya, stable in mind." This is akin to the concept of Jain Veetragatwa-Paramatman.

A Real Mystic's Impact on Society :-

Such a mystic radiates the rays of his mystic life on the society around him. His example of life preaches to the eye of the observer the bliss of the mystic's inner life and he lives on, in the form of his mystic living and teaching from generation to generation, leaving a permanent stamp of his own on the posterity. It is upto the future generation to shape their lives from the ever-living force of such true mystics, who have purified and sanctified their life on earth by self-realisation or god-realisation. However, it is only a few blessed persons, who may in fact, catch the spark of this teaching and translate it into their own lives. Dr. Gurudeo Ranade observes "Mystical experience is permanent. Though our body falls off, the bliss or mystical experience continues."

(End of original Article)

Fresh Addition :- How and When Jain Mystic School Flourished in South India :-

There has been no dearth of Jain Mystic Writers, who have contributed valuable mystic literature from time to time, as their precious legacy to succeeding generations. Though most of the Jain Prophets, called Thirthankars-cum-Spiritual Navigators, preached their gospels in Northern India, their tenets and teachings later on took deeper roots in Southern India from the second century (B.C.) on wards. In the second century. B.C. in Northern India, there was an unprecedented, horrible, life-consuming Famine for a continued period of twelve years with the result that Mourya Emperor, Chandragupta, and his preceptor, ancient Jain Saint Mystic, Bhadrabahu, known as first shrutkewali, literally meaning scriptural omniscient, with his band of Saint disciples and other followers, migrated to Southern India and settled in the present Karnataka State near Shrawan Belgul. *It seems* *this omniscient learned Bhadrabahu inspired many Saint Writers in Southern India to create Jain Mystic literature* and other valuable religious books, the Earliest of those writers, being *Acharya Kundkunda*, who *claims to be the direct disciple of Bhadrabahu.* Kundkunda's works in Prakrit (Ardhamaghadi) occupy the same important position in Jain religious and spiritual Literature, as is assigned to Upanishad in vedic literature by Hindus. *He had become a legendary figure in his own life time.* As a legend would have it, he could walk in space above the ground level and had even flown to Heavenly region to attend the Divine Preaching of Shrimandir Swamiji there, in company with two celestial mystics. He has caught the fancy of Jain community, especially Digambar sect, so much so, that on auspicious occasions, reverence is paid to him as a holy of Holies.

Another important historical fact of this period is the Royal Patronage shown to Jainism by the Ganga Royal Dynasty, which ruled Southern India from the Second Century A.D., to eleventh Century or so. During this period, Jain Mystic School produced many Jain Saint Scholars and poets in Southern India in Sanskrit, Kannada and other Southern Indian languages. Kannada Literature was enriched by Jain Seer Poets like, Pampa, Honna, Ranna, Ratnakar Varni, really towring Personlities in the realm of poetry. Some members of Ganga Royal Dynasty including Marsinh were great scholars in religion and Philosophy. This Marsinha and his famous Army Chief and later on his Minister Chamundaray were devout disciples of Jain saint Scholar called Nemichandra, known as uncrowned king of Saint Scholars. It is primarily due to the inspiration of this Saint Scholar writer, that Chamundray in 981 A D., installed the 58 feet tall monolithic huge statue of Lord Bahubali at Shrawan Belgul, carved out of the top most stone (Portion) of Indragiri mountain as its inseparable part chiselled to artistic perfection by divinely inspired sculptor. This statue ranks high as one of the wonders of the world and is rightly called the Pride of Karnataka, being a living monument to the crown and glory of Jain Religion and philosophy. In memory of its completion of one thousandth year in 1981 February, its Holy Bath ceremony will be celebrated on a grand scale.

Views of some famous Jain Mystic Saint Scholars :

To name but atleast a few out of the galaxy of ancient Jain Mystic Writers. Kundkund, Umaswami, Samantbhadra, Gunabhadra, Pujyapada, Amitgati, Puspadant, Haribhadra, Yogindra, Amratchandra, Nemisagar are some of the spiritual Luminaries. I have already referred to Kundkund, Umaswami and Samantbhadra in the foregoing discussion. Kundakunda's work called Samaya-sar contains the Essence of Spiritual Liberation. Umaswami's Tatwarth Sutra i.e. Science of Liberation in the form of aphorisms in the dignified Sanskrit style is accepted as an authority on Jain Philosophy and has immortalised his name amongst saint mystic writers. Samantbhadra's two Sanskrit works i.e. Code of House holder's conduct and Apta-mimansha i.e. teaching of spiritual liberation by Apta i.e. perfected Being are extremely popular. Puspa-dant is famous for his work called Scripture of six Regions. Gunbhadra's Sanskrit work called Atmanu-shasan i.e. Law Unto the Soul, is a poetic address to slumbering soul in earthly life exposing its folly and futility in its association with material objects on earth, forgetting its own intrinsic qualities.

Amitgati, an ancient mystic writer, in his famous sanskrit work, called "Yoga-sara-Prabrat" i.e. Sacred Treatise on Essential Nature of Yoga i.e. Meditation, comprising 540 verses, has pointed out so systematically and poetically how due to our sheer ignorance-cum-illusion, Karmic (sinful) forces delude the soul by preventing it from realising its true nature. He has extensively tried to explain the quint-essence of Deep Concentration of one's mind on the topic of spiritual liberation by recollecting how Dark Powers i e. Evil Passions and Desires bind the soul to our earthly environment. Verse No. 3 of Chapter 7 of his book rendered into English✯ as follows: "Just as Karma or sinful effect flows from our own evil passions and desires, so also our passions and desires originate from our own Karmic (sinful) acts. Soul can attain complete purity and freedom only by elimination of this vicious double wheeled rotating cycle of birth and death. Process of elimination consists in destroying the effects of our past sinful acts and further banning the entry of future and fresh sinful effects of evil deeds.

So Amitgati points out that there cannot be any beneficial alliance, by any means, between the pure soul and our earthly material objects, including our body and its paraphernalia. So their partnership is to be dissolved by deep concentration of our mind on the topic of spiritual liberation by gradually realising the main aim by shedding off the evil effects of our own deeds present and past by controlling our passions and desires. Our pure soul may be likened to a clean mirror, whose reflecting power is obstructed by so many layers of dirt (i e. Karmic veils) and unless they are removed one after another, the mirror cannot perform its functions. This is the crux of Jain Spiritual teaching as propounded by Saint Mystics in their respective works in their own manner and style.

Elacharya Vidyanand Munishree observes in his sermons:-

"Mahaveer is the sun of Non-violence so long as our soul discriminates between "Mine & Thine" or its own self and

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✯ कषायेभ्यो यतः कर्म कषायाः सन्ति कर्मतः ।
तयो द्वितय विच्छेदे शुद्धिः संपद्यते परा ॥ 7-3
(योगसारप्राभृत)

other's self, a feeling of violence is likely to reside in it. Sense of non-violence dawns only when that Discriminatory Faculty is destroyed. The soul or spirit is awakened to its real Nature, when it practises non-violence in mind, speech and action. Egotism leads to violence and so Lord Mahavir opposed its undue sway in our life.

Even Highly esteemed Hindu Gods like Lord Krishna and King Rama and some others had to resort to violence in the form of wars for establishing peace on earth, but Lord Mahavir converted violent persons into non-violent ones without weilding any weapon in his hand. Just as Sunrise drives out Darkness, Mahaveera's preaching of non-violence dispelled ignorance, illusion, injustice, force, cruelty, and other similar sinful things." I have rendered into English from the original Marathi Version published in Jain Bodhak, a weekly from Sholapur.

Conclusion :-

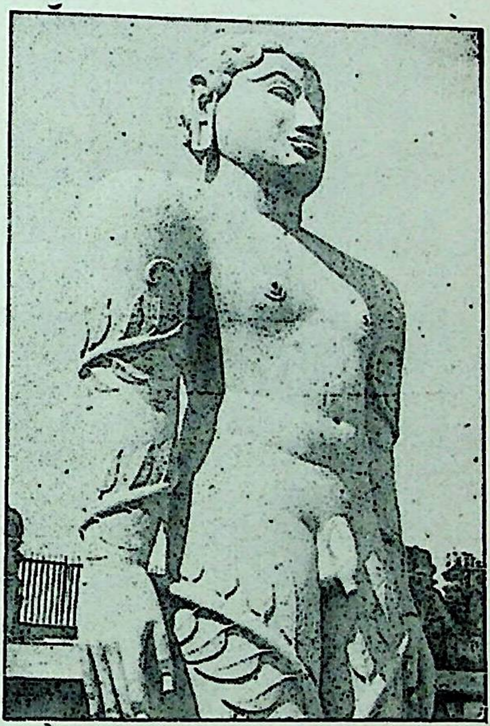
Jain school of thought starts with the hypothesis or assumption that our soul and our body are two independent entities each having its own entirely different qualities. The physical body is a part of the material world, a kind of machine, being operated by the soul. The quality of soul is knowledge, consciousness or Awareness, power to understand things. This consciousness or power of understanding is a kind of spiritual energy, which is imperishable, indestructible and everlasting. The physical form, through which life energy or soul operates, is temporary and perishable. The event called Death separates the Life Energy from the Body, which is said to have died. This separation of the soul, called Life Energy, is only temporary. Life Energy being still under its attachment to earthly environment starts working through some other physical form. In spiritual parlance the complete and final separation of the soul from its temporary outward physical form once and for all itself would amount to spiritual liberation or Emancipation from its Earthly Bondage. Its earthly Bondage is the result of the soul's activities on earth in different forms called its different lives in wordly sense. *Freedom from Birth and Death is the highest aim of the Mystic School* and the method to achieve it is pointed out by the various Mystics. Such Liberated souls exist in the siddha Region of the upper world in the form of Real and Perfect knowledge and everlasting Bliss, which is an unravelled mystery to a common man or woman. Those happy Liberated souls must be watching us (earthly pigmies) from there and pitying, if not mocking, us for our futile struggle on earth for being after illusory material happiness.

* * *

(As per Encyclopaedia Britanica Fifty eight feet-high monolithic largest free-standing Image in the world)

Colossal Statue of Lord Bahubali at Shrawan-belgol.

(Karnatak-India)



(One Thousand Year old Superb Statue)

Artistic Excellence

Installation 981 AD

1000th Year Anniversary Function 1981 Feb.

Colossal Statue of Gomtesh -cum-Bahubali at Shrawan-Belgul and its significance

[This Paper of the Present Author was first published in the English Section of the Souvenir-cum-Memorial in honour of 1000th year Holy Bath Ceremony of this Statue by the celebration committee in 1981 Feb. With some minor additions it is included in this Book with their kind permission, as this topic was not covered by any of the subjects discussed in its First Edition.]

How and why this statue can be viewed as one of the wonders of the world :-

Any object in the visible world, which is unparalleled, whose counter-parts or imitations can have no comparison with it, and whose mere sight evokesa dmiration in any thinking human mind, can be rightly considered as one of the wonders of the world, if not as a miracle. The Biggest river like Nile or Amazon or Bramhaputra, tallest mountain like Everest or Himalaya, the Great wall of China, monumental architecture like Tajmahal at Agra or Pyramids of Egypt rank as some of the wonders of the world. Foreign Travellers and other sight-seers, Poets and Philosophers, Seers and Sages, famous painters and builders, Sculptors and Artists, who have had the good fortune of seeing this colossal statue at Shrawanbelgul, even once, return with a firm conviction that this statue is really one of the wonders of the world.

Some special features of this statue :-

The first important feature of this Holy statue is its very situation at the top of a mountain called "Indragiri" opposite to its counterpart called "Chandragiri". The statue is one with the mountain, the top portion of which is so finely, artistically and symmetrically hewn and shaped into a huge, splendid, colossal statue. Colossus is a huge, gigantic, superhuman being in Greek mythology. This statue is a monolithic figure, as it is carved out of a single block of granite stone, forming the top of a mountain. The total height of the statue itself is 58 feet at the top level of the mountain. So it has an added grace, it being visible to a naked eye from most of the places round about the mountain within a radius of 20 to 25 miles. Tiptur Railway Station may be about 25 miles from the statue but pilgrims alighting at the said Station can see the face of the holy Bahubali statue from there.

As one gets along to the top of the mountain and sees the whole marvellous statue face to face, one is struck with wonder but not with terror as to how a human artist could at all chisel such a splendid statue with his human tools. Even a cynic would feel ashamed of being dwarfed in the holy presence of this tall and majestic statue. The statue, an embodiment of Universal love and benevolence, would even transform the heart of the worst iconoclast i.e. Hater and Breaker of idols, if the latter were just to go round the statue to observe its amazing gaze for revealing the hidden divine power in it. Any impartial artist or sculptor on seeing this statue, would only be left to say that the creator-Artist of this statue has really broken the mould for future generations of artists.

The face is the most important part of a human frame. Face is said to be an Index to the mind. It is the real fortune or earthly wealth of a human being. Sculptor Artist of this statue has understood this phenomenon very well, as he has chiselled the different parts of the face with perfect proportion, the round head with attractive curly hair, straight nose as if meant to inhale the odour of good things and exhale the smell of bad things of the world; smart shining eyes, which may pierce into your heart to read your mind and thoughts, keen ears ready to hear not merely his glories sung but also the grievances of the suffering ignorant masses with equanimity, Lips exhibiting a delicate, sweet soft smile but not laughter, the sweet smile, like a cluster of beautiful blooming flowers. conveying different meanings and messages to different observers. Statue faces North and this direction, according to some writers, is interpreted to mean that the statue is gazing to the north, as if Bahubali wants to talk to his father Adinath, who attained final salvation from Kailas mountain in Himalayas situated to the extreme North of India.

Divine Unparalleled skill of the sculptor-artist :-

Like Music, Painting, & Poetry, sculpture is also an Art. If good music pleases our ears, good painting speaks to our eye, good poetry or sculpture would appeal to our heart and soul,. Sculpture is said to be Music or Melody in stone for arousing our inner vision. It is said and said rightly that a real artist is sacrificed to his Art. In achieving an artistic perfection an ideal Artist merges himself in the subject-matter of his art by becoming one with his art in hand. A real and inspired artist is said to breathe life into his creation and himself to live therein unseen. In the instant case. if Lord Bahubali, in order to become immortal by attaining spiritual Liberation, sacrificed his royal pomp and glory as mere trash, the sculptor of his statue has also become immortal and lives in the form of his art by sacrificing his very precious life-blood for completion of the divine statue.

Is it not an Irony that such a gifted and dedicated Artist, probably inspired by Lord Bahubali himself, to leave an artistic legacy to succeeding generation, should go unrecorded in history leaving his patron Chamundraya to enjoy the earthly fame and name vicariously ? In this context, I recollect what Shakespeare has observed in his famous tragedy called Julius Caesar "No comets fall, when a beggar dies but Heavens themselves blaze forth a Prince's death".

Nudity of the Statue :-

This superb statue symbolises a spiritual Hero in his erstwhile human form after he renounced the worldly lite including his loin cloth. There is nothing to be concealed at the highest stage of a spiritual aspirant. As mythology recites Bahubali was the tallest, bravest and handsomest of all the sons of Adinath, the first Jain Prophet. So naturally the sculptor, being almost divinely inspired, has tried to exhibit in his art all the faculties of Bahubali, physical, moral and spiritual, as if Bahubali himself is personified in all his naturalness. So the nudity of the statue shines in all its purity and innocence as revealed in Nature. Even a small piece of cloth to conceal anything natural would have spoilt the beauty and grandeur of the present majestic statue with a smiling face in a meditative mood with a message to the erring humanity for giving up their selfishness and egotism and silently blessing one and all, good or bad.

Art seen through Artist's eyes :-

Oscar Wilde observes "An unhewn stone lies in the quarry, before the sculptor has set God within it". John Keats so pertinently remarks "The Excellence of every art is its intensity, capable of making all disagreeables evaporate from their being in close relationship with Beauty and Truth. Ingersoll, a great Free-thinker and candid speaker of the nineteenth century in America in his work entitled "Liberty of Man" observes "Real Art has nothing to do directly with morality or immorality. It is its own excuse for being, it exists for itself. *There is an infinite difference between the Nude and the Naked, between the natural and the undressed. The undressed is vulgar, while the nude is pure. The old Greek statues, frankly, proudly* *nude, whose free and perfect limbs have never known the sacrilege of clothes, were and are as free from taint as pure as stainless, as the image of the morning star trembling in drop of perfumed dew".*

A great artist puts love, hope, heroism and triumph in stones and marbles, if not in dust, in order to enrich the common things of earth with the gems and jewels of his mind. The Paintings, the statues and the Images that decorate the walls and windows of the mansions and cottages alike and the artistic descriptions that illuminate the pages of real literature have all originated from the private Laboratory of the human brain.

Object of the Undisclosed Master Artist behind the majestic and Holy Statue of Lord Bahubali :-

Whatever his name, whatever his social status, whatever his place of birth, though now lost in antiquity or oblivion, the sculptor, who shaped the superb statue of Bahubali, has held a mirror up to Nature, nay upto Heaven, in which the erstwhile human personality of Lord Bahubali is reflected with perfect accuracy, faultless proportion of each limb, each organ, nay all parts of the body matching in full harmony with each other in their shape and size--imperceptibly revealing all the qualities of Lord Bahubali, such as his huge physical body and its strength coupled with his heroism and compassion, spirit of self-denial, renunciation, universal love and kindness. The hidden sculptor behind the statue never intended to sermonize or preach any moral lesson to the admirers of his Art, though unknowingly the silent Holy statue enlightens our inner faculties, ennobles our hidden powers. He must have intended to completely dedicate himself as a Divine Architect, and become one with Bahubali via his statue. The statue cut to perfection one thousand years ago stands as the earthly reflection of Lord Bahubali but irresistibly revealing his divine qualities to many an observer in general and to gifted poets in particular like

Kuvempu, Kannada poet and winner of covetable Jnanpeeth Award, in whom poetry has rolled from heart with ease and naturalness to sing freely in praise of both Lord Bahubali and his statue with the aid of his inward vision, thereby immortalising the statue and the sculptor together with his own Musical Songs, which may require a separate article for their elucidation.

The Nude Statue at the top of the mountain is left open to sky infinite, neither Fury of Nature, such as heavy rains or violent storms, nor earth quake, has affectcd the majestic statue in the least, nor has the Age staled its glory and grandeur. Does it not baffle our thinking mind as to how this statue has with-stood the onslaught of both Nature in its fury and man in his wickedness or brutality ? Strange, but true that the Muslim fanatic Iconoclast (Idol breaker) Gazni Mohamad's conscience must have made a coward of him on either seeing this Holy and Innocent statue or hearing its glory. Gazni Mohamad was rather content to destroy the Hindu Idols and rob their ornaments.

How the extra-sensory powers of Lord Bahubali are revealed through his silent statue :-

Mythology records how Lord Bahubali after renouncing the transitory worldly life and its illusory royal pleasures took to strict austere life of penance and meditation with a view to obtain omniscience (Kevaldnyana) ultimately leading to his spiritual Liberation free forever from the earthly journey of birth and death and existing only in the form of Infinite Bliss, Infinite Knowledge, Infinite Vision, and Infinite Strength. Strange, but true that Bahubali could attain final salvation even during his father's life time.

His perfect life in the f orm of his Statue, with all sublimity, appears to a thinking mind to have been almost vivified or personified for the deliverance of suffering, ignorant, erring human race itself. In its holy presence only holy thoughts can arise even in the ordinarily wicked mind. One feels in its presence, as if Bahubali himself is present, with his Clair-Voyance, an extra sensory faculty of seeing mentally through the gaze of his statue all that is happening or existing throughout the world, with power of Clair-audience enabling him to hear far off things, for reading, receiving and transmitting his houghts to other receptive minds. One feels as if his mind and thoughts are being read by the Statue correctly by the faculty of Telepathy, science of action and reaction of two minds through emotional influence without communicating through senses. Therefore, Blessed are they, that can forget their daily drudgery of humdrum life for a while and see the spiritual personality of Bahubali through his sublime statue and return home purified and holified at least to some extent.

How Bahubali Statue is all things to all men :-

This sublime statue is practically a miracle of majesty and beauty, the supreme idea of the Supreme Man. It presents different views to different persons at their own respective levels.of understanding. To a common man with a prosaic mind, it may present merely a view of an artistically symmetrical symbol of a great noble soul evoking admiration and respect in his mind. To a Poet, gifted with a poetic genius, the Statue presents an entirely different view, which can quicken his imaginative power by inspiring him to sing in praise of Bahubali's universal Message of sympathy and Pity for the ignorant and teaching the selfish world by his own example of selfdenial and renunciation in order to attain the highest aim of life. Sages and Saints can derive inspiration from the Statue to steadily tread the spiritual path leading to eternal Bliss. A philosopher, on the other hand, with his speculative mind, will benefit by adjusting or correcting his own philosophic doctrines to be in harmony with the Ultimate Reality-a lesson issuing from this Holy statue. Even a cruel man's hard heart will melt by the sight of the statue by its silent message of compassion for all that lives. *In short, the statue serves as a* *perennial source of inspiration both to the animate and inanimate things by preaching without words peace and compassion for co-existence.* Good Art may not be able to preach openly as human tongues can do but its silent eloquence is exhibited in its quality of grace & excellence. It can rather persuade its observers and lovers than preach any sermons, which may evaporate after some time. As Shakespeare puts it in his comedy called "*As you Like it*", while describing the Nature's blessings in disguise avilable in a pastoral life away from the city's madding crowd of ignoble strife by observing that *there are sermons in stones and tongues in the trees in forest and the Running Brooks are the books of Nature teaching lessons of charity and self-sacrifice to forest-dwellers.*

Relevant Mythological Account of Lord Bahubali :-

Birth and Boyhood in royal family :-

In the galaxy of twenty four Jain Prophets of the present cycle of time known as Tirthankars, Emperor Bhagwan Adinath ranks first and Mahavir ranks last. From 814 to 877 A.D. Nripatung as the head of Rastra-koot Dynasty, was the Ruler and his religious preceptors Jinasenacharya and Gunabhadra Acharya wrote respective Purva Puran and Uttar Puran, which served as guide and basis for the later Kannada Poets like Pampa for their works in old Kannada. Jinasenacharya, this ancient Jain Saint Scholar wrote a part, Purva Puran i. e. (earlier part) dealing with Adinath's life and teachings. After Jinasenacharya's death, his disciple Gunabhadra, a Sanskrit scholar, wrote the later part (Uttar Puran) dealing with the lives of remaining twenty three Jain Prophets including Mahavir. Adinath had two wives by names Yeshaswati and Sunanda. From Yeshawati Adinath had hundred sons of whom Bharat was the eldest and from Sunanda Adinath had one son by name Bahubali. Of all the sons of Adinath, Bahubali or strongarmed or popularly known as Gommat i.e. very handsome, was the bravest, tallest, and handsomest as his name suggests. Adinath himself educated all his sons and daughters in various lores such as agriculture, mathematics, music, medicine horse-riding, Archery and other warfares. Because of his most handsome face and strong body Bahu-bali had become a legendary figure of beauty even in his boyhood. So he was called God of Beauty, Madana, God of Love, his western counterpart is known as Cupid i.e. Roman God of Love. But in Bahubali's case, he proved by his own example the ancient maxim "*Handsome is that Handsome does*".

Father's Asceticism and Bharat's worldly ambition :-

In his old age, Emperor Adinath crowned his eldest son Bharat as the King of Ayodhya, the then capital, and distributed small portions of his empire amongst his other sons, giving Poundanpura region to Bahubali. Then he renounced his worldly royal life and took to strict asceticism and penance, on Kailas Mountain. Thereafter Bharat, being actuated with a desire to conquer other kingdoms, started on a mission of conquest with the aid of his Army. He had an added advantage of *jewelled victory wheel* known as Religious wheel, with the aid of which he could easily defeat his enemies in war. After conquering so many kingdoms and widening his empire, he started his return journey to Ayodhya, his own capital. On his way back, as the legend goes, his religio–victorious wheel could not enter Poundanpur city ruled then by Bahubali, his younger brother. On consulting his Religious Counseller, he learnt that, unless all his brothers acknowledged his supremacy over their areas, the Victory wheel could not proceed further. So Bharat issued orders to all his brothers to surrender and acknowledge his supremacy. All, except self-respecting Brave Bahubali, surrendered their kingdoms and as per their father's advice took to religious life.

Combat between Bharat and Bahubali (Trial of Strength) :-

Then ensued the combat between Bharat and Bahubali in the presence of their religious preceptor. In the combats of different kinds, Verbal, physical, mental, Duel & Archery, it was Brave, Heroic Bahubali, who emerged victorious. Though nothing is fair in war and love, as the maxim goes, Bahubali did not avail of any unfair means. In the final duel, Bahubali lifted up Bharat with ease and comfort by mere virtue of his amazing physical strength and indomitable courage and laid him prostrate lightly on the ground without any insult to his elder brother. Bharat, much to his discomfort, had to admit defeat at the hands of Bahubali, as his own vanity or pride resulted in his fall. As a result thereof, Bahubali could have easily assumed the position of an earthly emperor, if he was so minded. But he showed greater heroism in renouncing even his own kingdom in favour of his empire-thirsty brother and took to asceticism and penance to attain the highest goal of life i.e. spiritual Liberation. His meditation was so deep that creepers had entwined both his legs and hands up to his neck, as his statue shows and ant-hills had been raised in the vicinity. As the Lagend goes due to his human sentiment that he was standing for his penance on his brother Bharat's land, his final spiritual Emancipation was held up till Bharat came and touched his holy feet by worshipping him and admitting that the land was not his and that he should give up his sentiment.

Historical Background of Bahubali Statue at Shrawan Belgul :-

Of all the Jain Sages & Saints, Prophets & Philosophers, Bahubali has somehow caught the popular fancy of Jain community. His lovely figure and sweet smiling face have established his unparalleled popularity, as a real spiritual Hero and as such every household has his photo hung up for invoking his blessings. As a sign of his popularity, two counterparts of his Belgul statue came to be installed in Southern India long ago-one at Karkal in 1432 A.D. measuring 43 feet in height and the other at Venur in 1604 A. D. measuring 35 feet in height. Both these high statues were chiselled and shaped outside and transplanted to their respective places of installation. In Northern India also, similar statues of lesser height but of fine beauty in marble have been installed and consecreted at different places of pilgrimage. In many of the Jain temples and shrines all over India, his handsome statue, with a 'smiling face, has become a common sight.

In 1963 at the holy hillock, known as Bahubali hillock in Kolhapur District in Maharashtra State. a place of pilgrimage, a handsome white marble statue of Bahubali measuring 28 feet in height came to be installed and consecreted at the base of the hillock in a prominent place, as per the desire of late Shri. Shantisagar Jain Muni, with the unstinted Blessings and inspiration coupled with religious zeal of the living Jain saint scholar, Gurudeo Acharya, Samant–bhadra, who has virtually turned the hillock into a popular place of residential education for poor students and spiritual knowledge for saints and sages. This statue has immensely added to the grace and glory of the ancient place of pilgrimage, silently inviting and blessing every visitor with its sweet smile. Of late, a beautiful Huge statue of Bahubali, 46 feet high, is kept ready for consecretion at Dharmasthal, an ancient place of pilgrimage of both Jains & Hindus. All these statues, old and new, in perfect harmony individually and collectively, speak to the age–long glory and popularity of Lord Bahubali.

Shrawan Belgul, with its fine Natural scenery, is at present a small holy township, with small lakes growing beautiful lotuses, temples and shrines, schools and colleges. Jain monasteries, Libraries; with so many ancient Inscriptions carved in stone, and a place of pilgrimage with a Jain Math presided over by highly learned Charukirti Bhattarak Swamiji. It is in Hassan District in present Karnatak State i.e. former Mysore State. In Southern India. from the third century onwards, the famous Ganga Royal family, following Jain religion, was ruling over a vast area including Kannad speaking present Karnatak State, having their head-quarters at Mysore and other places. Ganga Royal Dynasty was founded by Madhawa Gangaraj. This royal family produced some learned warrior members. Pujyapāda, an ancient Jain Saint Scholar and author of many important Jain religious books, was the religious preceptor of this Ganga royal family. In the ninth century, the head of this Ganga Dynasty was one Marsinha, great warrior, who was a veritable lion amongst kings as his name suggests. He followed Jain religion both in letter and spirit. He embraced asceticism in his old age and expired in 975 A. D. Chamundraya was the Military General under Marsinha, after whose death, his son Rachamall raised the position of Chamundraya to that of a Chief Minister and Head of the Army. Chamundraya had combined in himself rare virtues of religious piety, scholarly aptitude, coupled with unparalleled herosim exhibited in battle field. Saint Scholar Nemichandra, author of Gommat-sar, was Chamundraya's religious counseller. Chamundraya was himself the author of some religious books. His old mother expreseed a keen desire to worship the statue of Bahubali, if available at Poundanpur, where Bahubali had ruled for some years, if such a statue is not available, then to have one carved out in old Karnatak area. To fulfil his mother's dream, Chamundraya selected a Master sculptor, who shaped the present Bahubali Majestic Statue in all its perfection and it was consecreted by Holy Milk Bath and other religious ceremonies in February 981 A. D. So it completed its 1000th year in 1981 February. Therefore,a special function of Great HolyBath to celebrate the statue's 1000th Anniversary year was arranged in 1981 February under the guidance of the learned Jain Muni, Elacharya, Vidyanand Swamiji. Till now Holy Bath ceremony was being performed once in every decade. 1981 function was an unique event in the religious and cultural history of India in general and Karnatak in particular. It is no wonder, if in commemoration of this unique function of Holy Bath of this Majestic and Popular statue, volumes of literature in different languages by different authors are being published.

A Legend about Real Devotion :-

A significant Legend is associated, since long, with the

First Holy-Bath Ceremony of this Statue in 981 A. D. arranged under the direct supervision of Chamundraya. It is related that Chamundraya was a bit puffed up with vanity for his wonderful achievement at the time of this Holy–Bath. *As human experience shows, that it was even then the proud privilege of the Elite and the Rich to go up the Hill to offer their big pots of milk for pouring over the head of the statue.* Huge quantity of milk, thus collected and stored in furnace-like big vessels, was exhausted to the last drop, but it still fell short of reaching the feet of the statue. A poor old hump-backed woman, who had taken a few drops of milk in too tiny a pot, for being offered as her small but pious contribution towards Milk Bath, was hustled aside by the then V.I.Ps. and made to stand at the foot of the hill. *The Holy Statue of Lord Bahubali alone could read her mind and devotion.* Better late than never, it flashed across the brain of a pious observer that the few last drops of milk in the tiny pot of this old woman should also be utilised as a last resort. *Call it a Miracle or a Divine event, the result was wonderful, the moment it was done, streams of milk flowed down not only upto the feet of the statue, but down the base of the hill and soon a white milk–lake was formed nearby.* This lake still exists known as *white lake* and a small statue of the said woman called *Gulakayamma, a Pious Grandma for the whole mankind,* has come to be installed to commemorate her real and sincere devotion for Lord Bahubali. But Alas ! Neither her statue, nor the Legend still afloat, has opened the Inner Eyes of many of the present day Rich self–styled Devotees to see at least the hidden meaning thereof.

Object of Idol worship :-

Worshipping an Idol or Image, representing some divinity by whatever name it is called, has been in vogue in human race itself all over the world since long. In primitive days certain objects in Nature were worshipped just to ward off some evil or danger or to receive some earthly benefit. Till the 6th century even in Muslim and Christian countries Idol worship was observed on a large scale. Some Christian Saints and Prophet Mohamad preached against Idol worship in the 6th century.

Believe it or not, Devotional worship of a statue or portrait or other symbol is one of the methods of following the righteous path pointed out by the erstwhile human personality, for whom the symbol stands as his earthly reflection.

Zimmer, a German Intellect and a Philosopher, observes in his book on Indian Religions and Philosophy "*Function of the worship of a symbol or statue is to imbue the Devotee with the divine essence of the Truth, this being made manifest under the symbolic thought* directing forms of divinities or other super-human holy figures, as well as through the Teacher himself, who standing for truth incarnate, revealed Truth continually both through his teaching and in his way of life during his earthly existence".

Glowing Tributes Paid by Early British officials to this Majestic Statue :-

Duke of wellington (formerly Sir Arthur Wellesley) stayed in India for eight years from 1797 as Military Head. He visited Shravan Belgul in 1800 and on seeing the gigantic statue there remarked "I had never seen any thing so magnificent in its own way as this statue". Similarly British Captain Hall, who is rather un-known to fame, observed in 1813 on seeing this statue "Till now I certainly never saw any work of men, which gave me so complete an idea of a giant as this Extra ordinary statue. It is admirably placed for effect, as it stands on the summit of a conical granite hill about 3300 feet high, which serves as a pedestal". In this context it is remarked by some writer that the French Counterpart is the French Emperor's Epigram made in front of the only other monument in the world, which is bigger than the Image of Gomteshwar. But I think that the said French Monument, though allegedly bigger in size, may be the one transplanted from out side to its place of installation and is not natural like Gomtesh statue carved out of a mountain as a Nature's gift. Viewed in this light, it can be safely said, so far as artistic beauty, skill and the majesty of the statue, both in shape and size. are concerned, it is really unparalleled in the whole world.

Jain Contribution in Different fields Explained Briefly-

Ancient Indian History shows that Jain kings, Jain prophets. Jain saints and sages, writers and Artists have made memorable contribution in their own spheres of activities. Ancient fine temples, marvellous statues and beautiful Idols serve as glorious legacies to futurity, besides being living monuments to the past and the present. Mudbidri, another place of pilgrimage, near Shravan Belgul, is famous for old jain temples including the one having one thousand pillars and still more famous for images of jain prophets-cum-Thirthankars, cut artistically into the precious stones, such as Gems and Diamonds. In Prakrit, Ardha-magahadi, Sanskrit, Hindi and other regional languages, Jain poets and Philosophers, sages and Saints, kings and other learned men and women have enriched marvellously different forms of Literature such as prose, poetry, philosophy, Novels, short stories, grammar, Astrology, Mythlogy, Medicine, Mathematics etc., from time to time till now, by leaving ineffaceably their own foot prints on the cultured sands of eternity. To cite one instance Jinasenacharya's Sanskrit spiritual poetic work, entitled Pārswābhyudāya, depicting the life and teaching of Parswanath, twenty third Jain Prophet, is likely to eclipse Kalidasa's fame to some extent, so far as his sanskrit romantic poetic work called Meghdoot (i.e. an exiled lover's message to his beloved wife to be conveyed by clouds) is concerned; because Meghdoota's independent identity is merged or absorbed in Pārswābhyudāya. Jinsena's work not only speaks to his marvellous literary genius but is an intellectual feat in its own right for all time to come, apart from the legend around it.

❋

Few Fine Sermons of Universal Appeal of Some Living Jain Mystic Saints

Acharya Samantbhadra, an old graduate, saint scholar, observes :-

1) 'What you really profess after mature thinking should be exemplified in your daily life by your conduct".

2) "Charity for a good cause should proceed from your heart and mind according to your capacity voluntarily without expectation of any return in any form".

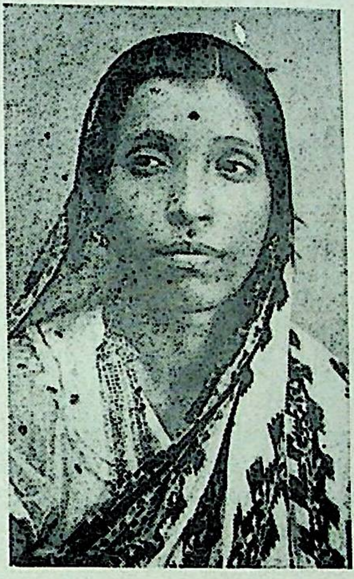
Shri Vidyanand, Elacharya, learned living saint preacher of Universal Religion, so meaningfully observes :-

1) "Verily, it is not the birth in a high family that makes a man really great but his own virtuous deeds, shaped by his holy Karmic force, past and present."

2) "Your own way of life, free from selfishness, jealousy, vanity, Anger and Egotism, constitutes your religion. Religion, in the true sense is not a hereditary factor. It is not Individualistic but Universal i.e. the *Essence of Righteousness*".

Aryanandi, another living Saint tries to convince his audience the futility of earthly possessions, after which we hanker, only to see finally that it is a mirage or our illusion. *His method is more persuasive than vocal or vociferous.* By sheer force of his Inspiration in a short time, huge amounts flowed from charitable persons into the fund of one crore rupees, meant for mainta ning ancient culture, art like Holy places, shrines, statues etc. Though this achievemen t sounds like a miracle, His Holiness neither touched it, nor claimed any credit for it.

In Memory of My Departed House-wife



(Late Smt. Madanavalibai D. Parmaj)

"*She gave me eyes, she gave me ears,*
And humble cares and delicate fears;
A heart, the fountain of sweet tears;
And love and thought and joy".
Wordsworth to Dorothy.

As my wife's death in 1962 August was rather sudden and unexpected, I felt it was the first tragedy in my life and a great shock to my children. Like many of the white-collared house-holders of modern age, my interest in life had mostly centered round my own small family, presided over by my wife with a happy division of mutual duties and responsibilities. Her death opened my eyes to some extent to the reality of life and paved my way to have a new look at this mundane life from a little higher plane, instead of merely treading thence-forth my remaining journey of life alone, like a traditional grieving husband–widower. Though oblivion's curtain is, by degrees, drawn over the dead face, for preservation of her memory, I have to record a few pages, as she had shared with me the good and bad of married life for about thirtytwo years ungrudgingly and in a spirit of self–sacrifice.

As Shakespeare puts it in Midsummer Night's Dream, by my marriage, I was at least earthlier happy like a rose distilled, if not thrice blessed like a saint or a celibate, who can master so his blood as to undergo a bachelor's pilgrimage. My wife hailed from a typical village Patil family of the olden days, naturally imbibing a sense of traditional family respect or prestige, true or false. She was hardly fifteen or sixteen and at least ten years younger to me, when our marriage took place. In those days a little primary education of a girl in a village was considered as a sufficient qualification for her marriage. But I found my wife's want of higher education was really no handicap to make a happy house for me and my children, as she did possess other necessary qualities of a kind heart such as affection, patience, sufferance etc. Family Planning was a far cry in those days. Neither Nature nor Public censure came in the way of our bringing up a family of half a dozen children.

It is said and said rightly that while a woman is the Instructor of childhood, she is also the guide and counsellor of youth, companion of manhood in her various relations of mother, sister, lover and wife. In brief, the influence of woman affects for good or evil the entire destinies of man. For a man to enjoy true repose and happiness in marriage, he must have in his wife a soul-mate, as well as a help-mate and not merely a bed-mate. Man's qualities belong more to the head and woman's more to the heart. This held good in the case of my wife. If I was too short-tempered towards my children, my wife was too forbearing and indulgent towards them. If I was impatient or emotional on occasions, she counter-balanced my temperament by advising extreme temperance. Being virtually pauper and indebted, when I joined the Legal Profession, I became extra-careful about the economy of my family by paying rather undue attention to monetary side, while my wife. not knowing the pinch of poverty, was rather indifferent to financial aspect, leaving things to shape themselves in their natural course; she being the only fondled child of her parents in a village middle-class family.

I realised that the golden rule of married life is "Bear and Forbear", so one must "give and take", "refrain and restrain". If a house-wife cannot make a happy house, her husband would be practically homeless. A beautiful face becomes monotonous, unless a beautiful nature shines through it. After a year or two, married people scarcely think of each other's, physical features but they become more concerned with each other's temper and characters, as *beauty is only skin deep, and Handsome is that Handsome does.* In the long run by the habitual company of a good wife, in whose soul all that is good in husband's soul, is reflected naturally and even improved. From the Jain philosophic or theological point of view, there cannot be really any merger of one soul with the other even in the case of a married couple; but I am here putting forth only a worldly common man's view of married life. Life may be regarded as a school of experience both for men and women, whose teachers are trials, temptations and difficulties to be faced.

Marriage is a social Institution evolved for preservation of human race and for maintenance of social order, peace and culture. Ashādaraji, an illustrious Jain author of House-Holder's Religion, observes in chapter 2 verse 59 as follows: "A House-wife herself is called a house, and not the heap of the building materials such as its walls, doors, beams, etc. A house, without its governess (housewife), is meaningless". A Jain House-wife occupies a high position in the society of house-holders. Even according to Jain scriptures, she is not merely a physical partner but a religious and cultural help-mate.

I, for one, think that husband and wife are complementary and supplementarv to each other. Thus by mutual co-opreation, myself and my wife could supply each other's deficiencies. Her feminine qualities of an affectionate heart could really out-weigh the advantages emanating from higher education. Though she is now out of our sight, she is not out of our mind, as along with her earthly belongings, she has left us an invaluable legacy in the form of teaching by example for myself and my children to refrain from evil habits such as drinking, gambling. extra-marital and anti-social activities, which are becoming almost the fashion of the day. Being neither a saint nor a sage, I may plead guilty to the charge of mental adultery but not to physical adultery. Believe it or not, inspite of my straying mind, I had to content myself throughout my life by observing fidelity to marital bed owing to sheer influence of my wife. My children, including the grown-ups, invoke her blessings by looking at least at her photo on all important occasions by following her example in so far as purity of character and abstinence from evil habits are concerned. Any sane man can consider himself blessed indeed, if his children do not get addicted to vices in this materialistic age of all round temptations, I am not expecting any public applause by describing my own experience of married life, without mincing matters either by praising my wife or my children.

Amen !

Tathāstu !

◆

rrata : (English)

Mistake	Page	Line	Correction
Meagning	5	5	Meaning
Try	5	18	Thy
Form	9	1	From
Virte	16	8	Virtue
Smith	21	10	Smiles
may	25	28	many
atter	25	30	matter
peruades	51	8	pervades
abuot	53	7	about
part	54	2	path
Form	65	1	From
Bodhr	69	21	Bodhi
Cost ignorant	88	22	cost of
tailed	108	3	failed
a dmiration	185	3	admiration
diferent	187	10	different

Sanskrit

Mistake	Page	Line	Correction
सत्वासत्वम	33	2	असत्वम्
श्याद्वाद मंजरी	33	3	स्याद्वाद मंजरी
शुभअशुभ	45	3	शुभ: अशुभ:
कर्मभू भ्रताम्	47	1	कर्मभूभृताम्
पौरुजथ:	50	1	पौरुषत:
निस्फलम्	50	2	निष्फलम्
आप्तमिमांसा	50	5	आत्पमीमांसा
अनुप्रेश्रा	5	1	अनुप्रेक्षा
अनुप्रेक्षा	63	2	अनुप्रेक्षा:
पदार्थानामनित्यना	64	2	पदार्थानामनित्यता
इत्यनित्य, स्तिरचित्त:	64	5	इत्यनित्यं, स्थिरचित्त:
तरवार्त्तं	81	1	तत्वार्थं

महतोमहियान्	83	1	महतो महियान्
गुण:	90	1	गुणा:
भू भृताम्	91	1	भूभृताम्
गुण लब्धये	91	2	गुणलब्धये
स पश्यति	97	1	स पण्डित:
परमम	100	1	परमम्
मातुरूत्संग	107	1	मातुरुत्संग
शैलश्रंगे नभ्रसि	107	3	शैलशृन्गे नभसि
जात्याहीनोऽपि	114	6	जात्या हीनोऽपि
संपन्नपि	115	1	संपन्नमपि
विदुर्भस्यगूढांगुसन् रौजसम्	115	2	विदुर्भस्म-गूढाङ्गारान्तरौजसम्
पारदृश्या	115	4	पारदृश्वा
विरुद्ध	115	5	विरुद्धं
ध्यस्ते	115	6	ध्वस्त
द्विषंतम्	115	6	द्विषन्तम्
शतदलनिययं	115	7	शतदलनिलयं
वियरीतवृत्तौ	117	3	विपरीत वृत्तौ
विदधातुदेव	117	4	विदधातु देव
पशूयत्ने	128	1	पशूयन्ते
सद्दृष्ट	128	3	सदृष्टि
तेति	140	2	चेति
विततव्यहार	140	3	वितथव्याहार
पापेभ्य: व्यपुरमणुवृतम्	140	4	पापेभ्यो व्युपरमणमणुव्रतं
प्यनुमतै:	140	6	प्यननुमतै:
पंचहिंसाद्यव्रणुतानिस्यु:			पंचाहिंसाद्यणुवृतानि स्यु:
अर्हंताणं	147	1	अरहंताणं
तयो द्वितय विन्छेदे	182	2	तयोर्द्वितयविच्छेदे

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